CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 21.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MAY 24, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

ACTUAL AND ESSENTIAL COMMUNITY OF FAITH AMONG CHRISTIANS.

If the position taken in our last number be correct, it is, hence, apparent, that there has been, *in fact*, far more Orthodoxy in Christendom, than Christians, themselves, have been disposed to think, or to allow; that, a vast majority, of all, who have been denominated Christians, since the fifth century—when systematic divinity commenced—have been essentially *Orthodox*, in the technical—though, as we judge, not in the etymological—*sense* of the term. If, it be a just division, *to distinguish* all theological Christianity into two systems, which may be called the *Lapsarian*, and the *Anti-Lapsarian*; the former, accounted Orthodox, and the latter Heterodox! It becomes manifest, that almost the whole body of professed Christians, for these twelve or fourteen hundred years, have been Orthodox. For, they have certainly interpreted Christianity, in *the Lapsarian* sense. They have regarded the doctrine of *the fall*, and the doctrine of *redemption*, as the two grand pillars, in the temple of divine truth and grace; these doctrines have been placed as counterparts to each other; all, was *lost*, in the first Adam; much, if not all, is *regained*, in the second Adam. As children of the former, all, are *dead*. As disciples of the latter, all, are made *alive*. This is, and has been, Catholic and popular Orthodoxy. And, nearly all Christendom, has avowed this belief. The *Sub-Lapsarians*, constituted the first Orthodox school. Their scheme is the primitive Orthodoxy. The *Supralapsarians*, next followed. The latter, as much as the former, recognized and built on *Lapsarianism*. And so, likewise, did *the ritualists*; those, who glorified the efficacy of ordinances. They believed that man, in his natural state, was ruined; that Christ, restores him; and, effects this restitution, through the medium of *ordinances;* baptism, confirmation, the supper, confession, penance, etc. *Arminianism*, also recognized, and confessed the Lapsarian doctrine. It declared, the natural man, to be morally dead. At the same time, it alleged, that God, through Christ, imparts to every man, that help and grace, which, if rightly improved, enables him to make his calling and election sure. And, the fathers of the *Universalist scheme*, Prelly, Murray, Huntingdon, Chauncy and others, were *Lapsarians*. They believed in the doctrine of *the fall*, and grounded their faith in *the restitution*, upon the grace of God, manifested through our Lord and Savior Jesus Christ.

As the doctrine of *the fall, Lapsarianism*, is the *key stone* in the arch of systematic Orthodoxy, and, as ninety nine hundredths of all professed Christians have admitted this doctrine, and built on it, as their fundamental, it is apparent, that they have been essentially Orthodox. And yet, there has been, not only controversy and strife, but disfellowship and exclusiveness among Christians. One sect has put up the bars of non-communion against another sect; and the latter, resolving not to be outdone in this kind of thing, 'have wedged them.' Both parties, have equally forgotten, and disobeyed the commandment and the prayer of their dying Lord and Savior, that all his disciples, should 'love one another,' and 'be one;' *one communion; one brotherhood; one fellowship*. And, for the justification of this exclusive spirit and practice, they cannot avail themselves of a plea of *Heterodoxy*. The unchristian practice, has been among the Orthodox themselves. One form of Orthodoxy, has 'lifted up its heel against' another form; pronounced it Anti-Christian, and treated it as an apostacy both from obedience and faith. And why has such been the fact? It has been due to that voluntary blindness, which, while keen-sighted, to discern *differences*, is dull-sighted, to perceive *agreements*, in points of speculative belief, which will not permit the belief of an hundred acknowledged truths, to counterbalance the retention of one reputed error. It has been due to the want of that 'charity, which rejoices in the truth; is always *easily pleased;* is habitually *confiding;* ever full of hope, and at all times patient.' It has been said, 'That Orthodoxy will cover a multitude of sins.' But, it must be reciprocally *acknowledged*, before its power can act. An Orthodox faith, which has the misfortune *to be accounted* imperfect, becomes deprived of the advantages to which it is justly entitled.

The differences which have existed among Orthodox Christians, have had respect, not to the great doctrines of *God*, of *Christ*, and of *man*; not to the great facts and agencies of *man's redemption*, but to *the manner*,—'the modus operandi,'—in which these agencies work their office. The Sub-Lapsarian and the Supra-Lapsarian say, that fallen man is recovered by the *immediate action* of the spirit of God, yet, ordinarily, in accompaniment with appointed means of grace. The Ceremonialists, say, that the means and ordinances of the Gospel, administered by the right hands, *always communicate the grace of God*. The Arminian says, that there is a communication of grace, not only in, and by, ordinances and means, but also *previously* to them; that, it is *imparted to all*, whether they enjoy ordinances or not; that, it is a gift or privilege, *to be improved*. The pioneers of Universalism, adopted the same fundamental doctrine, as other Lapsarians, in respect to *Adam and Christ*, and differed from them only in one respect. Those, made the Redeemer to save only *a part;* these, made him to save *the whole;* to save the whole, on *the same principle*, as those made him, to save only a part. These must, of course, have been essentially Orthodox. And the early Unitarians; the Socini, Milton, Locke, Sir Isaac Newton, Bishop Newton and others, were also Lapsarians. They, were Orthodox, in the highest sectarian import of the word. It was not, then, in justice and *consistency*, that they have been, and still are, accounted heretics.

We have, as yet, proceeded on the assumption that the designations *Orthodox and Heterodox* were *justly* applied. But we will now turn the tables and confend that these epithets have been falsely employed; that it is *a misnomer* to call the Lapsarian doctrine *Orthodox*; that the anti-Lapsarian theory, that which regards every man as *born* upright in the same sense as the first man was *created*, such is the really Orthodox doctrine, and the contrary of it is the *real* Heterodoxy. In confirmation of this point we offer the following considerations:

1. *The Lapsarian doctrine is not in the Bible.* We have in Genesis iii. an account of Adam's trial and transgression. But it is not there said that he acted in *a federal* capacity, nor that a change took place *in* his moral constitution. The advocates of the doctrine, who have said, 'that the covenant was made with Adam not only for himself but for his posterity, and that all mankind sinned in him and fell with him, into a state of sin and misery,' are, obliged *to interpolate* the Scriptures; and to interpolate *largely*, in order to render their dogma apparently scriptural. But no doctrine, got into the Bible by *interpolation*, and which can be got in by no other means, is really Scriptural or Orthodox.

2. *It is an unreasonable and an anti-analogical doctrine.* It transfers moral responsibility from the proper subjects of it to others. It is a plain dictate of reason that *agency and responsibility* should be personal and identical; that *the doer* of a good deed, and *the doer* of a bad deed, and *he only*, should be responsible for it. And this sentiment is as *Scriptural* as it is reasonable. 'He that doeth wrong shall receive of the wrong which he hath done, and there is no respect of persons with God.' 'The soul that sinneth it shall die. The father shall not bear the iniquity of the son, nor the son bear the iniquity of the father; but every man shall bear his own sin.' We have pronounced this Lapsarian doctrine to be *anti-analogical*. It contradicts the great constitutional law of nature. According to this law, the constitution of every kind of animal and vegetable existence is *hereditary and perpetual*. The change assumed to have taken place in Adam is without example. It has no parallel in the whole world. No man knows or believes that such a change has ever taken place in *any other living creature*; in the lion, in the leopard, in the camel, in the ox, in the lamb; in the oak, in the olive or the sycamore. He believes that the first generation of *the lion* had a distinctive constitution and nature; also, that this and is now essentially the same, has been *perpetuated* beginning; that no particular circumstances, nor even culture itself, can change the lion's nature. And the same is equally believed in respect to the elephant, the horse and every other animal; likewise, respecting the oak, the cedar, the myrtle and the fig tree. It is manifestly not within the power of man to change the nature of any creature whatever. No kind of *culture*, good or bad, can effect such a change. Culture and education may produce *new varieties*; they may effect either improvement or deterioration, but they cannot change the creature or thing *in kind*. No man, in a sane state of mind, believes that the lion once lived upon *grass*, or that the elephant was *carniverous*; that the juice of wormwood was once *sweet*, or that honey was once *bitter*. Changes like these never take place. No man, knows, or believes that they do. And yet, the doctrine of *the fall* rests on the assumption of a fact of this description. It is as *anti-natural* as it is to believe that the milk of kine was once poisonous, and the venom of the viper, sanative and nutritious.

3. *The manifest failure to erect any consistent scheme of divinity on the Lapsarian principle.* We have noticed different forms which this theology has assumed. It has appeared in the Sub-Lapsarian, and the Supra-Lapsarian form; In the form of Arminianism, of Universalism and of Ritualism. But in none of these has it been found *consistent and satisfactory*. Every such form has been found incapable of bearing strict examination. It has contained weak, unscriptural, and untenable points. The first form was repudiated by some of its most enlightened and discriminating supporters. And the same thing has occurred to the second form, to the third and to the fourth. There must be *a reason* for all this; and a true satisfactory reason can be found only in the fact of *the erronous character* of the Lapsarian principle. If the principle were *true* some scheme of divinity clustering around this nucleus must have been found consistent, scriptural, seasonable and satisfactory. But no such scheme has ever been put forth. Every system of the Lapsarian school has labored under an incurable malady. A thousand nostrums have been applied to remove the malady and rectify the system. But none of them have proved to be efficacious. The disease remains incurable. Actual experience has proved that Christians, in order to have a consistent and Scriptural theology, must give up and cast away, the popular doctrine of 'the fall in Adam,' and build on the other foundation; on the doctrine that *all men are upright in the same sense as Adam was himself*. On this principle, and on this only, can all the acknowledged facts of human nature and of Holy Scripture be reconciled.

S. F.

THEOLOGICAL MISCELLANY.

UNITARIANISM IN AMERICA

The following article from the Christian Pioneer (Glasgow) exhibits an illustration of the misrepresentations of the strength and standing of liberal Christians in this country, in which our opponents indulge, and by which they mislead foreigners who come among us.

'In 'The *Scotsman*' newspaper of November 20, there appeared an article under this title, and containing, among other extracts, the subsequent paragraph.

'*(From Dr. Cunningham's article in the North British Review.)*

We said of this article, that it was distinguished by sobriety of thought and impartiality. In this opinion we think our readers will agree with us when they have read the following extracts, which embrace the more important part of what the Doctor says on the state of religion.

* * * * *

There are many things in the United States which, from the greater freedom of opinion and action, assume an aspect that is offensive to us, when, in point of fact, things the same in substance, though less fully and palpably developed, exist to as great, or perhaps a greater extent among ourselves. The Unitarianism that prevails in Boston and in the state of Massachusetts, of which Boston is the capital, has been often held up as a proof of the decay and corruption of religion in that country. But, independently of the fact that it is almost entirely confined to one State, and is very decidedly on the decrease, we think it right to say, that the Unitarianism of Massachusetts is neither more nor less in substance than just the religion which prevailed so extensively in the Continental Churches, and in the Established Churches of England and Scotland during the latter half of last century. On the Continent it was called Rationalism, in the Church of England Orthodoxy, and in the Church of Scotland Moderation; but in all it was just substantially Pelagian Unitarianism, *i. e.* the natural religion of irreligious men, who had no sound views, and no deep and sincere impressions of the doctrines of the Gospel, but who did not find it convenient to throw off altogether a profession of Christianity. The extent to which these different parties went in developing their views, and especially in formally denying the doctrines generally maintained by the churches of Christ, was regulated much more by their circumstances than by their convictions, and these circumstances favored a more open profession of error on the Continent and in the United States than in this country; while, practically and substantially, the general preaching and conduct of those classes of British ministers to whom we have referred, were as little influenced by scriptural views of Divine truth, and did about as much injury to the cause of religion, as those of the Unitarians of Massachusetts; and we are not by any means sure that greater injury would have accrued to the cause of religion, if in our own country as well as in America, these men had been led to make an open profession of Socinianism. A confirmation of the idea, that the Unitarianism of Massachusetts was just the particular form which a certain state of mind and feeling happened from circumstances to assume, while the same state of mind and feeling, under a somewhat less offensive form, prevailed at least as extensively in the Established Churches of this country, is to be found in the fact, that in the neighboring state of Connecticut, the same state of religion, or rather of irreligion, which in Massachusetts led to a pretty general profession of Unitarianism, was quite satisfied with the preaching and conduct of the Episcopalian ministers who were found in that State, just as it would have been satisfied with Scotch moderatism, and that in consequence professed Unitarianism has never made any progress in Connecticut.'

On the perusal of this travesty of history and fact, this flagrant aspersion of the memory of the dead and the character of the living, Mr. Harris immediately drew up the following letter. It appeared in '*The Scotsman*' newspaper

'UNITARIANISM IN THE UNITED STATES.

To the Editor of the Scotsman.

Sir—The extracts from Dr. Cunningham's article in the *North British Review*, which appear in your paper of to-day, and which are introduced by you as 'distinguished by sobriety of thought and impartiality,' demand from me a notice, for the insertion of which I trust to your sense of justice.

The statements respecting American Unitarianism made by Dr. C., contain misrepresentations of fact, and attacks on character. As to the facts, he may have been misled by his American authorities; for his aspersions of character he is himself responsible.

1. As to facts. Of American Unitarianism, Dr. C. affirms as a '*fact, that it is almost entirely confined to one State, and is very decidedly on the decrease*;' and that '*professed Unitarianism has never made any progress in Connecticut.*

To these statements I oppose those of the Rev. Dr. Gannett, of Boston, U. S., the colleague and successor of Dr. Channing. I take them from the *Christian Examiner* for July, 1844, as they appear in an article on the 'Present position of Unitarianism:'—

'There are *more* Unitarian Societies in this commonwealth *now* than there were at the period to which we refer, 1830; and many, if not most of them, are in a healthier condition. And how stands the case in Boston? In 1830 there were in this city *fourteen* churches connected with our denomination; there are now *eighteen*. At that time, and subsequently, some of these Churches were embarassed by debt and had not the numerical strength which the capacity of their respective houses of worship might have secured for them. Now, we believe, without an exception, they are free from debt, and but in one instance they include large bodies of worshippers. We mean to say what cannot be contradicted, that there are not only more places of Unitarian worship in Boston now than there were fourteen ye rs ago, but that our older congregations are more numerous.' '*There is no point of time in our past history at which we have exhibited such signs of vigorous health as at the present moment.*' 'To name only one other indication of our present state, we might remind our readers of the scene presented one month since at the collation furnished by the Unitarian laymen of Boston to the clergy of their denomination, when between eight and nine hundred persons sat down at a festival, which was attended by no more, only because the largest hall which could be procured in the city would receive no more guests.'

'That our views of religion are embraced by more persons in *the United States* now than were at least known to entertain them a few years ago, we say cannot be denied. Look in what direction we may, we perceive evidence of such increase. Go to Maine, New Hampshire, Vermont, Rhode Island, Connecticut, yes, Antinomian Connecticut, which meets you at its borders with the Saybrook Platform in one hand and the Common Prayer Book in the other, and gives you your choice between these two symbols of faith—and you will find more, and *stronger societies* than could be found in 1830—to look no farther back. If we pass out of New England, the *progress* of a Scriptural faith is seen to be still more unquestionable. In the city of New York, the condition and the *influence* of the Unitarian Churches there indicate a substantial growth. In the opposite city of Brooklyn, where our friends not long since met in a small chapel, the stranger is attracted by the elegance of a costly structure, bearing the name of the Savior whom the Father sent into the world. Proceeding along the western line of travel through the State, instead of one solitary building—at Trenton—in which, in the year we have named, the believers in the simple Unity of God assembled, if we now stop at Albany, Syracuse, Rochester, or Buffalo, to omit all mention of other smaller places, we can go up to the sanctuary with those whose prayers are offered to the Father alone. Still beyond, at Chicago, and still farther on at Milwaukie, do we now find, not the promise, but the *fact* of a congregation, listening to the Gospel as we understand it, within walls which they have erected and consecrated; while through this whole region, infant societies in town or village show what a few more years must add to our statistical enumeration. If we take our course through the valley of the Mississippi, we discover proofs of successful labor. We need only name St. Louis. In the South, Unitarianism has not less manifestation, nor less weight, than it had at the period from which we commence our inquiries. So likewise in Baltimore, Washington, and Philadelphia, we have gained rather than lost strength. Look, then, *the whole country* over, and it is *increase* which we notice, and *not diminution*.'

Nor is the numerical strength of American Unitarianism to be measured by those alone who take its distinctive title. The thousand congregations of '*the Christians*' hold its essential principles; as also the hundreds of congregations of the '*Universalists*;' and a larger portion of the *Society of Friends*. Truly, 'It is the hopes, or the fears, and *not* the information, of those who use pleasant words respecting the *decay* of Unitarianism, which supplies them with the material of ingenious paragraphs in a sermon, or a review.'

2. Now as to the attacks on character. Dr. C. affirms of what he is pleased to style 'Pelagian Unitarianism,' as if there could be no doubt on the matter, that it is 'the natural religion of *irreligious men*' who had 'no deep and *sincere* impressions of the doctrines of the Gospel, but who did not find it *convenient* to throw off altogether a *profession* of Christianity.' These charges of irreligion, hypocrisy and heartlessness, are brought against Locke, Newton, Milton, Lardner, Channing, Ware and many others in both hemisperes; men who proved their Christianity by their lives, their works, their devotedness to human welfare; and *the Scotsman* gives increased currency to the defamation. To vindicate their memories is a sacred duty.

The identification of Continental '*Rationalism*,' 'Church of England *Orthodoxy*,' and 'Church of Scotland *Moderation*,' with 'the Unitarianism that prevails in Boston, and in the state of Massachusetts,' I believe to be as apocryphal as Dr. Cunningham's 'fact.'

That men should differ in opinion, appears to be an ordination of Providence; but that difference of opinion should be combined with charity and truthful statement, is manifestly a Christian obligation.

I am, yours respectfully
GEORGE HARRIS.'

Hope Park, Nov. 20, 1844.

* * * * *

The preceding extracts from Dr. Cunningham's remarks, constitute a sample of the '*sobriety of thought* and *impartiality*,' by which the leaders of a sect which, in very mockery, calls itself 'Free' are animated, in relation to Unitarianism. On this subject, their virulence knows no bounds. The Rev. Dr. Burns of Paisley, on his return from the United States, went about trumpeting forth the cheering fact that Unitarianism was '*on the wane*' in Boston and America; that New York was the stronghold of Evangelism, the Unitarians of that city *not being able to half fill one small place of worship*. These falsehoods are repeated by the press, and the currency they thus uncontradictedly obtain re-acts injuriously on the dissemination and reception of our faith in Britain. Wherever opportunity can be found for exposure of such per in fault in this particular, in its power as '*The North British Review*.' It is not sufficient to characterize its falsehoods as 'a specimen of bigotry of an amusingly absurd kind,' and leave 'the statistics of this Review,' without ample and conclusive refutation. The editor has access to sources of information not accessible to his readers, or at any rate to the general public, and that information should have been given—It is an error to suppose that the general public is informed as to the principles, the position, or the statistics of the Unitarian denomination.—The reverse is the fact.

With respect to Dr Burns' story of New York, 'the Church of the Messiah,' of which Dr Dewey is the minister, cost £25,000, was built and paid for by the congregation, contains 2000 people, and is crowded. Mr Bellows's church is too small for his increasing congregation, and is rebuilding on a larger scale. Mr Farley's 'Church of the Saviour,' across the Hudson, seats 1000, and is filled. And besides these, there are the churches of the Universalists, the Christians, and the Friends. The first Unitarian church in New York was opened by the present American ambassador to the court of Great Britain, then one of our ministers, in 1821. The progress of the Unitarian faith in the intervening period, has not been slight.

Dr Chalmers, when he discovered that in penning his eulogy on Sir Isaac Newton's theology, contained in his Astronomical Discourses, he had unwittingly been praising a Unitarian, labored to depreciate his encomium, by asserting that Unitarianism was 'a sect or a system *now nearly dwindled away from public observation*.'—His followers and coadjutors have since so often repeated the cuckoo note, that it is possible they may themselves be deluded into the belief that it is the expression of a truth. The facts we have enumerated demonstrate its falsehood.

TITLES OF HONOR AND OFFICE.

That I sometimes comply with custom as to the denomination of great men, both in Church and State, to prevent giving too much offence: such as his most excellent majesty: his royal highness: his grace: the most Reverend or Right Reverend Father in God, &c., without being quite satisfied, with the justness of such flattering titles, as Elihu calls them, Job xxxii. 21 or their perfect agreement with the sacred writings: which rather, on all occasions, aim to depress human pride and vanity, and to exalt the divine omnipotence and authority. Accordingly, when the present Bishop of Durham had once told me of a doubt he had, whether Linus mentioned by Paul with his Mother Claudia, 2. Tim. iv. 21. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren: with no other note of dignity than as one of the brethren, could be the then great Bishop of Rome; as all the ancients agree he was; I replied 'Bishops my Lord were not then Right Reverend Fathers in God;' which quite silenced the objection. And indeed not only the Corinthians, in writing to Paul the Apostle, in their Epistle preserved by the Armenians, style him no other than their brother Paul: but God himself made a law for the Kings of Israel, that they should not have their hearts lifted up above their brethren; meaning their subjects. Deut. xvii. 20. And truly 'tis to me not a little shocking, who have long conversed with plain Clement, Bishop of Rome; plain Ignatius, Bishop of Antioch; plain Polycarp, Bishop of Smyrna; and the rest of the most primitive Bishops, to come down to, the most Reverend Father in God Lancelot, late Lord Archbishop of York: the most Reverend Father in God, John late Lord Archbishop of Dublin, and then of Armagh: the Right Reverend Father in God John, late Lord Bishop of Landaff: the Right Reverend Father in God Richard, late Lord Reverend Father in God Robert, late Lord Bishop of Ely: to say nothing of any now alive: and to compare the admirable characters, but humble titles of the former, with the poor characters, and swelling titles of the other. My brethren these things ought not so to be. [Whiston.

A PICTURE OF THE TRINITY.

Bishop Burnet says that in the year 1558 there were in the Churches some images of a very strange nature. Such was the image of the blessed Trinity. How this was made can only be gathered from the prints that were of it at that time, in which the Father is represented sitting on one hand as an old man, dressed up like a Pope, with a triple crown and rays about him: the Son on the other hand, as a young man with a crown and rays: and the blessed Virgin between them: and the emblem of the Holy Ghost, a dove spread over her head.—The taking the Virgin into this scheme was done in pursuance of what had been advanced by some friars, that she had been assumed into the Trinity. Thus far the Bishop. And a friend thus observed to me on this passage. I make no doubt, if it had not been for the art of printing and the reformation, the Church of Reme would have managed it so, that St. Peter, with his pretended successors, would have been, before this time, brought into this honor; and that all the Bishops of Rome would have been represented as hanging at his girdle, like so many links of a chain reaching from heaven to earth, so that every Pope, by a close concatenation and dependance, would be necessarily esteemed as a substantial part of the divinity. [Whiston.

A RESIDENCE OF FOUR MONTHS AT NAPLES.

In coming to Naples, I was prepared, by the accounts of travellers, to expect that I must either wage perpetual warfare against imposition, or submit to it in a degree beyond all limits. The first specimen that occurred I will not withhold from the reader. I was set down by the coach at the corner of a street as near as a carriage could come to the hotel at which I was to be lodged, about ten doors' distance. My baggage having been detained at the custom-house, I had only a light bag, for the carriage of which, to the inn door, a dispute immediately began amongst four or five men. The strongest bore off the prize, and then, although it was one of the most frequented hotels in Naples, he pretended not to know the way, and appealed to the rabble about him for their counsel and direction, which all shouted out their readiness to afford him, and arriving at our destination almost in the instant of our setting out, all planted themselves in my way demanding a '*buon' mano*,' or fee. Three insisting on following me into my bed-room, planted themselves in attitudes of defiance, and demanded to be paid (although I had already paid the porter) in the character of '*Ciceroni*.' Wishing my apartment to be cleared of them, I offered them what was equal to about tenpence in English money, but their leader, with violent gesticulations and a roaring voice, indignantly flung the proffered sum on the table. In vain I now appealed to the people of the house. I was told it was best to give them something more, which I was obliged to do before my visitors would stir a step from their posts. What a contrast to the amiable Waldenses whom I had lately visited, where the stranger is obliged to have recourse to persuasion and contrivance in order to induce those who have really performed services for him to accept the merited remuneration! On Sunday morning one of the first objects which greeted my eyes, was a party playing at cards, not only with open windows, but sitting in the balcony, exposed to the view of the sins of the past week, after which the Catholic considers the Sunday as *his* 'to do his own pleasure.' I paid an early visit, on this day, to the Cathedral of St. Gennaro or Januarius. There was a large crowd of persons assembled at confession, and from the strong passions of some, and the glaringly affected extravagances of others, some sobbing aloud to the priest, others sighing and groaning within themselves, others calling aloud to the Madonna and the Infant Christ for compassion, the whole scene was a perfect Babel of confusion. He who has seen Venice and Rome has still much to learn respecting the genuine effects of popish superstition, by visiting Naples. In the former cities the indolence and comparatively unimpassioned temperament of the inhabitants, render it a matter more of pomp and display than of real feeling. And in Rome, in particular, the immense body of Protestant strangers, with a scarcely suppressed smile on their countenances, goes far, I am persuaded, to check the disposition to ludicrous extravagances. 'It is to amuse the English,' Cardinal Gonsalvi is reported to have said, 'that these ceremonies are prepared.' But at Naples you behold a mass of thorough devotees, unrestrained by any feeling of taste, and unawed by any apprehension of ridicule, obeying the impulse of their impetuous tempers. Under the magnificent dome of St. Peter's, I had seen a crowd of the various nations of Europe, each at their separate confessionals, pouring into the ear of an ecclesiastic, who understood their respective languages, the acknowledgment of their past transgressions, and their vows of future amendment. Though a public, it was a decorous and comparatively tranquil scene, suited to the confidental nature of the communications, breathed in whispers through the gratings, which concealed the shame of the speaker from the eye of the hearear. But at Naples I saw elderly gentlemen, whose years might be supposed to have cooled the ardor of their feelings, kneeling down *between the knees* of a juvenile confessor, whimpering aloud and with clasped hands, apparently in agony, under his face, seeming to implore *his* forgiveness. Others before images of the Virgin were breaking forth into groans and sighs; others sobbing to convulsion; others pacing up and down in agitation, and proclaiming aloud their self-condemnation. I noticed one young man in particular, whose deportment (had it occurred in England) would certainly have satisfied the Lord Chancellor as to the necessity of a statute of lunacy. With his hat and cane in his hand, he was perpetually spinning round and round, with a greater or less degree of rapidity, according to the greater or less degree of emotion excited by the thoughts passing through his mind, his brother devotees having, apparently, from knowing his humor, left him a free circle for the performance of his revolutions. As his sins came in rotation before his view, if any one smote him more sharply than another, this made him utter a sudden cry and quicken his pace. He spoke almost continually and in the voice of weeping, with his handkerchief at his eyes. Passing by the mad scene in the body of the church, I inquired it there would be any sermon that morning, and was pointed to the *crypt*, where, by the light of wax tapers, a priest was preparing to deliver an exhortation to an audience of not more than fifty persons. The preacher took no text, which is no uncommon thing at Naples, but delivered a desultory address on the necessity of Christians living wholly secluded from the pleasures of the world. I inquired why so few persons attended the sermon while there were several thousand going to and fro in the church? The answer was, 'We make little account of the preaching; but to attend the mass and confession is our duty. If you wanted to hear preaching you should have been here during Lent.'

Shortly after my arrival I witnessed the grand procession of the last of the Octave, or eight days' Festival of *Corpus Domini*, or *Corpus Christi*, as the Church of England calls it. It would require a greater familiarity with the technical terms of ecclesiastical millinery and jewellery to be able to describe the splendid scene in appropriate terms, and probably a greater degree of patience in your readers to peruse the description, than either of us possess. Suffice it to say, that on this occasion, both the mother and the infant appeared in their costliest attire. An interest, was, however, given to the gaudy scene which such exhibitions do not possess in Rome, nor in any Catholic country I have been in, except the Pays Bas, from the appearance of sincere contrition and devotion in the multitude who were present, and even in the court and royal family who took part in it. The whole concluded with the elevation of the cross in the hands of the archbishop and the triune benediction of the spectators in the name of the Three Persons of the Trinity. At the instant of the elevation the whole multitude (who it must be owned had been chattering and laughing the moment before) fell on their knees, and with all the outward signs of the utmost anguish, and many of them with tears actually rolling down their faces, muttering prayers as fast as it was possible for lips to move, and then starting up, the whole pageant being over, scrambled home as fast as their legs could carry them. If there be a strange mixture of the grave and the ludicrous in the description, this is not the fault of the describer. The same strange combination is there in all the popish observances as witnessed in the kingdom of Naples. I have repeatedly stood by while a large company of devotees were performing a vow of singing a certain number of hymns at a particular shrine of the Virgin, (probably composed for the occasion,) and while I have observed some whose hearts, one would suppose, were ready to break with the strength of their emotions, I have seen others who, with roguish eyes, were tipping one another the wink to sing a little louder and more extravagantly than before, and as soon as it was done, the whole party rattled away laughing, joking, and pushing one another. In France, religion and its votaries are turned into ridicule. At Naples its votaries save the infidel the trouble, by directing the ridicule against themselves, and joining heartily in the laugh they excite. That some are from the first sincere, and that the hearts of others become touched by the mere putting on the semblance of so much feeling, I do not doubt; yet, from all I have seen, I am persuaded that by the mass of the people, as well as by the philosophic few, Popery is considered as an amusement, which serves to keep them from *ennui* the whole year round. In the early part of the year there are the street-preachers, of whose performances, although I have had no opportunity of hearing them, I have received accounts on which I could depend. A gentleman who resides in the principle *place* or square informed me, that last winter, while Pulcinella was exhibiting under his window, a monk set up the signal of the huge wooden cross and erected his little wooden pulpit opposite to his rival candidate for public attention. 'My friends,' he began, 'you are all fond of Pulcinella, I will show you the true one,' producing an image of the infant Christ. And he proceeded to deliver an allegorical or typical discourse on the actions of punch, which greatly diverted his audience. On another occasion an English traveller informed me, that a monk, whom he heard, proposed that his black skull-cap should represent an infidel, with whom he would hold an argument. The infidel was not only triumphantly replied to, but violently shaken for his obstinacy, cuffed and tossed in the air, and treated with the utmost contempt. As the spring advances the Carnival begins, a period of forty days of every kind of diversion. With the fine weather come the festivals of numberless saints in the adjacent territory, among which the masses to be said and sermons to be preached, as forming collectively the business of the day. The summer festival of the *Madonna del' Arco*, in the vicinity of Naples, is, besides a religious celebration, a complete representation of the ancient Bacchanalian festivals. The very manner in which the eve of a saint's day is announced—the letting off of crackers before the door of the church dedicated to him—is a sufficient indication of the nature of the observance.

We have just passed the general festival of the name of the sovereign, St. Francis, kept with great joy and illuminations in honor of the reigning King, Francis I. Every Saturday morning there is a pleasant walk to be taken to visit the convent of the Madonna di Sant' Ursula, (on a lofty eminence,) during the 'twelve holy Saturdays,' between the Festival of the Assumption of the Virgin and the Festival of Christmas. Not a week passes but the squibs announce a particular, or the deep-mouthed cannon the return of a general, festival. Thus the year goes round in 'religious dissipation.' But what has all this to do with the gospel of Christ? Alas! the Neapolitan knows not what the gospel is, and has no opportunity of learning. 'But tell me, I pray you, this Bible you talk of, what does it say?' observed an elderly respectable person with whom I conversed on the subject of religion, and who was fond of reading. 'What!' I replied, 'did you never see a copy of it?' 'No, never. My son, who was very studious, wanted to know what the Bible said, and so he sent to Rome for a license to read it; but he never let me see it.'

[George Kenrick.

ALEXANDRIA.

'We have passed over cities in song renowned.
Silent they lie with the desert around.'

Egypt is the only country in the world, except perhaps America, that seems never to have had an infancy. Its earliest people appear to have been the most mature. The only progress we can trace is that of decay and old age; and we find her in her present state of second childhood, while we know nothing of her first: she was probably in her zenith, and

'Grey power was seated
Safely on her ancestral throne,'

while Abram was yet wandering in the plains of Chaldea. The prophecy that had doomed her to be subject to foreign nations had been fulfilled; the last of her native princes* had perished before the birth of our Saviour, and the Christian faith had been banished from her land before it was established in our own. It would be as vain to attempt to give any connected story of such a country in these slight pages, as to embroider muslin with Cleopatra's needle. In the following fragments I shall only attempt to touch upon such topics as I imagine are most likely to interest those who have never visited the country:—the principal cities of Egypt and Ethiopia; their women and their men; their magic; magnetism and freemasonary; their resources, military, agricultural, and commercial; their palaces and tombs, and such other matters as may suggest themselves in a sort of imaginary conversation with the reader; praying that proverbially courteous personage to bear in mind indulgently, that they are hastily transcribed from notes yet more hastily scribbled in the desert, in Arab boats, in the tent, and on the sea.

I stood upon the modern Pharos at sunrise, and as my eyes wandered over Alexandria, to which the ancient city 'had bequeathed nothing but its ruins and its name,' I could observe no traces of what it once had been—the emporium of the East, the seat of empire, the centre of learning and civilization.† Though earth and sea remain unchanged, imagination can scarcely find a place for the ancient walls, fifteen miles in circumference; the vast street through the vista of white marble porticoes; the galleys on Lake Mareotis exchanged signals with those upon the sea; the magnificent temple of Serapis on its platform of one hundred steps; the four thousand palaces, and the stately houses of six hundred thousand inhabitants. All that is now visible within the shrunken and mouldering walls is a piebald town: one half European, with its irregular houses, tall and white, and stiff; the other half oriental, with its mud-colored buildings and terraced roofs, varied with fat mosques and lean minaretes. The suburbs are encrusted with the wretched hovels of the Arab poor; and immense mounds and tracts of rubbish occupy the wide space between the city and its walls; all beyond is a dreary waste. Yet this is the site Alexander selected from his wide dominions, and which Napoleon pronounced to be unrivalled in importance. Here luxury and literature, the Epicurean and the Christian, philosophy and commerce, once dwelt together. Here stood the great library of antiquity, 'the assembled souls of all that men held wise.' Here the Hebrew Scriptures expanded into Greek under the hands of the Septuagint. * * * * Here St. Mark preached the truth upon which Origen attempted to refine,‡ and here Athanasius held warlike controversy. Here Amru conquered, and here Abercrombie fell. Looking now along the shore, beneath me lies the harbor in the form of a crescent—the right horn occupied by the palace of the Pasha, his harem and a battery; the left, a long, low sweep of land alive with windmills, the city in the centre; to the westward the flat, sandy shore stretches monotonously away to the horizon; to the eastward the coast merges into Aboukir bay. Having taken this general view of our first Egyptian city, let us enter it in a regular manner, to view it in detail. The bay is crowded with merchant-vessels of every nation—among which tower some very imposing-looking three-deckers; men-of-war barges shoot past you with crews dressed in what look like red night-caps and white petticoats. They rise to their feet at every stroke of the oar, and pull all out of time. Here an 'ocean patriarch,' as the Arabs call Noah, with white turban and flowing beard, is steering a little ark filled with unclean-looking animals of every description; and there, a crew of swarthy Egyptians, naked from the waist upward, and pulling some pale-faced strangers to a vessel with loosed top-sails and blue-peter flying. At length, amid a deafening din of voices and a pestilential effluvia from dead fish and living Arabs, you fight your way ashore; and if you had just awakened from a sleep of ages you would scarcely open your eyes upon a scene more different from those you have just left. The crumbling quays are piled with bales of eastern merchandize, islanded in a sea of white turbans, wreathed over dark, melancholy faces. Vivid eyes glitter strangely upon solemn-looking and bearded countenances. High above the variegated crowds peer the long necks of hopeless-looking camels. Wriggling and struggling amidst all this mass, piteously ragged little boys, dragging after them shaven donkeys with carpet saddles, upon one of which you suddenly find yourself seated without any volition of your own, and are soon galloping along filthy lanes, with blank, white, windowless and doorless walls on either side, and begin to wonder when you are to arrive at the Arab city. You have already passed through it, and are emerging into the Frank quarter, a handsome square of tall, white houses, over which the flags of every nation in Europe denote the residences of the various consuls. In this square is an endless variety of races and costumes most picturesquely grouped together, and lighted brilliantly by a glowing sun in a cloudless sky. In one place a drove of camels are kneeling down, with jet black slaves in white turbans, suspended from each forehead, and still permitting their koht-stained eyes to appear. In another, a group of Turks, in long flowing drapery, are seated in a circle smoking their chibouques in silence, and enjoying society after the fashion of other gregarious animals; grooms with petticoat trowsers are leading horses with crimson velvet saddles, richly embroidered; a detachment of sad-looking soldiers in white cotton uniform is marching by to very wild music; and here and there a Frank with long moustaches is lounging about contemplating these unconscious tableaux which seem to have been got up for his amusement. This part of the town is clean and well ordered, but in the Arab part the smells were loathsome beyond description. Shrouded women glided by of the ghastliest appearance; the sickly looking people looked like the inmates of a hospital, who had broken loose and got possession of the wardrobe of Drurylane theatre.—Such is the coup d'œil of Alexandria.

*Ezekiel xxx., 13.

†Pompey's pillar and Cleopatra's needle are mere exotics here: the former having ventured from Upper Egypt on a prilgrimage to the temple of Serapis was kidnapped by Pompeius, a prefect, and pressed into the service of Diocletian or Adrian; the latter with its fallen sister was transplanted from Heliopolis, the On of Scripture.

‡The results of Origen's preaching show strik

every where the swing of the pendulum regulates the footfall of time, and the stealthy pace also of the last enemy, which is death. It is a good horological motto, 'there is a time for all things;' and, like Ecclesiastes, in his list of twenty eight particulars, it is good to enumerate in the very first clause, 'a time to die'—But in this forethought most mortals fail; for, commonly, they never recollect a time to die, till the last period of their existence, till they are so diseased and despairing, as that, instead of the hours, the clock appears to them to strike the terrific warning, 'Thou fool, this night——'

There is a preacher in the belfry, as well as in the pulpit—unimpassioned but indefatigable. Long-buried and fresh corpses lie around him; and across these dead bodies does the iron tongue of time preach to the living audience beyond. All the faces in the church-yard are turned upwards; the spire above them points with its finger into heaven; and often do the tombs echo to the sermon which time preaches out of the tower, especially at the midnight peroration. But there is no attention, nor hearing, nor knowledge in the grave. Under the church-yard is silence, never to be broken but by the voice of the last trumpet. We all bewail bitterly, and sometimes with an agony of sorrow, the sleep of death; and yet it is but little harder than the sleep of the world, and is not nearly so awful. Wisdom lifteth up her voice in the streets; and is commonly as unheeded, as if the streets were alleys in a grave-yard: and, indeed, they are not unlike. For, in every street, and on either side, many have a name that they live, and are dead. Outside the church-yard walls, and throughout every town, there is a worse decay than that of mortality—a more horrible putrescence than the rotting of a corpse—that of the passions in their loathsomeness, that of a soul suffered by its human owner to see corruption. Years before his body has Christian burial, does many a citizen permit a golden grave to be dug for his spirit, and allow Mammon to read diabolical service over his dead and buried conscience—Wretched men that they are! Who shall deliver them from the body of that death? Thank God, there is a Saviour that can! And what does that Saviour say?—'Watch, therefore, for in such an hour as ye think not the Son of Man cometh.' Are your eyes heavy with worldly slumber? Think how such slumber may become the sleep of the grave, and shudder at the thought! Think of the encoffined, helpless, and unconscious dead, and thank God that you yourself are yet alive! Think how they lie in the cold ground, with closed eyes, and faces upturned to the world above! Think how the funeral bell swings above their heads, announcing, from time to time, an addition to their silent numbers; and they neither mourn nor rejoice. From the church-steeple every midnight does Time make proclamation all around, that the world is another day nearer to its doom.—But of the buried multitude below none ever hear the terrific notice. To them it is not addressed; for them it is not intended; to them it is of no use. Thou that hast ears to hear, do thou hear.—

> The bell strikes One. We take no note of time
> But from its loss: to give it then a tongue
> Is wise in man. As if an angel spoke,
> I feel the solemn sound. If heard aright,
> It is the knell of my departed hours. [YOUNG.

But let us not deem too mournfully of death. Bless God. Thou canst not? Then beseech grace, that thou mayest bless God for the grave. There the times and the wicked cease from troubling, and the world-weary are at rest.—Yes, ye righteous, at the very least ye are at peace. There was once a Pope—it was John the 22d—who was of opinion that, till the end of the world, only the souls of the martyrs enjoy the Beatific Vision. The angry king of France flung his sword into the infallible scales, and the opposite notion was weighted with orthodoxy then. But whether the king or the pope were right, this at least is certain, that the weary are at rest. The lapse of revolutions, and ages, and centuries, and all time, is to them no more than a moment.

Did God and their salvation permit, there are those who could covet speedy possession of the earth beside you, oh, ye buried and beloved ones! And that not from callousness of feeling, but possibly far otherwise! For there are hearts that long for the cold grave, as a refuge from the chill, and blight, and coldness of common life.

We may not wish for death; but, God be thanked that the grave is no longer repulsive to us Christians! Thank God, and Christ, the Son of God, for the sure and certain hope, which everywhere springs heavenward from the lowliest grave! The God of the living and the dead likewise be thanked for that power over us survivors which the departed still retain!—There is no object so common, but, in our eyes, it requires some sacredness by its owner's death. 'In memory of the dead'—these are consecrating words of more than episcopal power.—Whether in affliction, or out of it, widows and orphans are always subjects of reverence; and it is not as being defenceless merely; spirits have been thought to surround them with their presence. This may be doubted; but certainly the helpless state of the fatherless and the widowed is often their strong defence. Orphanism is spiritual panoply; it is suggestive of such solemn, sacred thoughts, as disarm the cruel, and enlist the feelings of the kind. The very names of the dead are strengthening. Their memories are tearful, but sweet also and blessed. No flowers, whether gathered at the full or any other moon, have such virtue as the forget-me-nots which grow on the grave of a friend. In any hour of trial, gather but one, and thou wilt find thy agony assuaged, thy passion purified, and through thy whole spirit a peace diffused, congenial, sweet, a blessed earnest of heaven. [Rev. William Mountford, M. A.

CHRISTIAN REGISTER.

BOSTON, MAY 24, 1845.

THE DUDLEIAN LECTURE AND HARVARD COLLEGE.

This lecture, in accordance with an announcement in a previous Register, was delivered at the University on Wednesday, the 14th, by Professor Park, of the Andover Theological Seminary. It was the ninety-first annual lecture. The following notice of it appeared in the Boston Daily Advertiser.

'The subject, recurring in the order prescribed by Judge Dudley, was the Errors of Popery;—his will directing that on every fourth year this lecture should be for 'the detecting, convicting and exposing the idolatry, errors, and superstitions of the Romish church.'

Prof. Park took for his text, the words 'by their fruits ye shall know them.' He attempted, he said, to show that the evils which were detected by Protestant inquirers in the history of the Romish church, were necessary and not accidental results of its doctrines, and organization.

With this view he spoke of its check on the development of the mind, his opinion of which he illustrated carefully and at length. He passed to its restrictions of natural and high feelings, which he explained, in different points of view, as carefully. He then looked at the claim made by Romanists that their religion developes the principles of faith, of reverence, of fear, and of obedience,—and declared and argued that no such development was gained here as was of mental or spiritual advantage.

He closed by a statement, which was not, he said, that of an alarmist, of the possible rapid advance of Romanism in this country. He found that its traits allied it to all the vitiated principles of men's nature. But he had no fear that it might not be subdued and quelled.

In this connexion his call on the learned institutions of the country was powerful and vivid. And in particular allusion to the motto of the University, he expressed the hope that these institutions would strive first for the truth; so striving they would strive for Christ and the church. For Christ first, and thus for the church—for all good men—not for the church as an organization whose formal action only could call them and unite them to its Head.

The discourse was throughout brilliant and interesting. The illustrations were happily chosen, and the views of peculiar details of Roman ritual and organization were striking. And when the lecturer met, in his statement of results and their immediate causes, any of the great principles involved in the controversy, he spoke of such fairly and forcibly.

Our Catholic friends, perhaps, will not agree with us that such a discourse can be liberal.—But we are sure that no Protestant heard it, without satisfaction at the evidence, which the kind and Christian spirit of the discourse constantly rendered, that there exists a warm and positive mutual kindness and faith among christians who disagree in expressions of doctrine.'

A writer in the Salem Gazette thus speaks of the Lecture—

'It was an able discourse, written in the most catholic and Christian spirit, on the Errors of Popery. The text was, 'Wherefore by their fruits ye shall know them.' The lecturer showed with great ability, the bad influences of some of the prominent Romish doctrines on the mind and the heart, and argued, from these their fruits, that they could not be of God. His reasoning was clear and strong, and marked by that union of philosophical thought and historical knowledge which are so important in the investigation of such a subject. In conclusion, he called upon his hearers in tones of earnest eloquence, to stand up as men, as Christians, liberal and enlightened, for the right of private judgment in religious matters, that thus they might secure to themselves the blessing of a pure religious faith.'

In connection with the lecture, a curious correspondence has arisen, suggesting some considerations, which we wish to lay before our readers.

The editors of the Salem Register, in noticing the fact that Professor Park was the lecturer this year, asked 'how long it has been since a clergyman of the same religious faith has been called upon to perform this service?'

In answer, a writer in the Salem Gazette says that he has 'no exact information on the subject, but remembers as among those who have given the Dudleian Lecture since President Quincy was at the head of the University, President Allen of Bowdoin College, President Wayland of Brown University, and Professor Sears of Newton Theological Institute.'

Hereupon the Editors of the Salem Register remark that, 'the last lecture was the seventeenth since Mr Quincy became President,' indicating that four out of seventeen was not a very liberal allowance for the Orthodox to have.

In reply to this implied complaint the writer in the Gazette puts this question. 'Will the Register be so good as to tell us of a *single instance within seventeen years of a Unitarian clergyman appointed by the Orthodox government of any College in New England to preach a Lecture or to fill any office of instruction?*'

We mention these circumstances, because they illustrate the singular injustice of the recent clamors got up against Harvard College.

The Editors of the Salem Register had no intention to fan the flames of prejudice against Unitarianism, or Harvard College. The idea which they expressed has been made current in the community, and it has been repeated from one to another without much examination of the facts. Because all other institutions of the kind are sectarian, it has been taken for granted that Cambridge is so too. They were surprised that an Orthodox Professor was invited to preach a lecture in the chapel, and all that they originally meant was to express their surprise. Within a few years, the Presidents of an Orthodox and a Baptist college, and Professors from an Orthodox and Baptist theological seminary, have delivered the Dudleian Lecture. Instead of complaining that more has not been rendered, surely the courtesy ought to be acknowledged in the spirit in which it is offered.

For forty years the Orthodox have denounced this institution, have excited prejudices against it, have withheld their patronage from it, and have done everything in their power, to prevent all, within their influence, from sending their sons there to be educated. They have abandoned it to the Unitarians, and now they are raising an outcry, because the Unitarians control it.

In all instances, where they have possession of Academical or Collegiate institutions, they administer them upon exclusive principles. Where is the instance in which they have appointed to office liberal Christians? Where is the instance in which they have allowed their honors to alight upon the head of a Unitarian theologian? It will not be said that there have not been, or are not, eminent Unitarian theologians among us. Was not Channing worthy of a doctorate of divinity? was not Henry Ware or Henry Ware Jr? Is not Andrews Norton, or James Walker, or George R. Noyes, or Alvan Lamson, or Convers Francis? In the bestowment of their public honors, we affirm that all the Orthodox Colleges have allowed sectarian prejudice against liberal Christians to prevent their being faithful to the claims which the theology of the age, and of their country, regarded as a branch of enlightened literature, has upon them.

But how different has been the course of the Unitarians! With the offices and honors of every other College in the country closed against them, they have not returned evil for evil, but have, with a liberal hand, dispensed both beyond the boundaries within which a narrow and foolish bigotry has sought to enclose them. During all this time, Orthodox men have been appointed to office at Cambridge, whenever their qualifications, in other respects, were pre-eminent. In the distribution of honorary degrees, there has been a dispositon to do justice to truly distinguished learning and literary services, in whatever department and of whatever sect. The students are permitted to worship in Churches of their own denomination, and in no instance, and here we speak with emphasis, and challenge contradiction, IN NO INSTANCE, has any attempt been made to interfere with the religious sentiments of any member of the University.

The Unitarians have come, in the course of events, and under the operation of the constitutional organization of the University, into its possession, and now, the people of Massachusetts, are called upon to take it away from them. We are held up before the people, on the charge of having conducted it upon sectarian principles. The charge is untrue, and it is made by those, who themselves not only practice it invariably, but profess it to be their rule of action!

The movement can only take effect by political action. It aims at the Board of Overseers, which can only be reached through the Legislative branches of our State Government.

Let the people then understand it. We shall do what we can to keep the friends of Liberal Christianity in the Commonwealth advised of the steps of those politicians, who may lend themselves to this scheme of persecution and oppression. The Unitarians will not stand alone in resisting a movement, the object of which is to bring under Orthodox sway the only College in America, conducted upon perfectly Liberal principles.

The movement began with politicians, but they did not sufficiently calculate the dangers and difficulties that encompass it. Although some editors of each of the parties have manifested a disposition to call theological prejudices into the annual political strife, yet we are satisfied that the wiser ones will see the danger to which both sides would thereby be exposed.

Of course the Universalists when they come to understand the project, will vigorously oppose it. The Episcopalians cannot be relied upon to promote the intrigue. The Baptists have not yet, as a body, entered into it. And it is probable, that the Orthodox Congregationalists, will find themselves deserted even by many of their own number.

In the mean while, we hope that all who are interested in Liberal Christianity and in a liberal system of education, will be on the alert. And, among other good effects, to be expected to flow from our approaching Anniversary, we trust that our friends will go back to their several homes with a deeper and livelier sense of the responsibility which rests upon them in this, as in other respects, to sustain the interests of that rational and liberal system of religion which is the only bulwark sufficient to protect us from the tide of superstition, intolerance, and consequent infidelity, which such efforts are making to roll back upon this and every other portion of the Christian world.

ORDINATION OF AN EVANGELIST.

The ordination of Mr. Edwin J. Gerry, as an Evangelist, took place on Thursday evening last, at the Church of the Rev. Henry Miles of Lowell. The services were as follows. Voluntary on the Organ; Introductory Prayer and Selections from Scripture, by Rev. Mr. Wood, Minister at Large, of Lowell; Hymn; Sermon, by Rev. Samuel Barrett, of Boston. Text, Ephesians iv. 4, 11 and 12 verses; Original Hymns, by Mrs. Jane E. Locke; Ordaining Prayer, by Rev. W. H. White, of Littleton; Charge, by Rev. H. Miles, of Lowell; Right Hand of Fellowship, by Rev. Mr. Wood; Anthem; Concluding Prayer, by Rev. Mr. Miles. Benediction, by Rev. E. J. Gerry. The Sermon was an elaborate and powerful exposition of the high standard of human character required by the Gospel; of the means by which it is to be obtained; and the duty of all to strive after it unceasingly, prayerfully, and devoutly. The Charge, was the counsel of a Teacher, to one who had been his Pupil, and who had fitted him for the work in which he was about to engage, expressed with simplicity, affectionately and evangelically. The other services were appropriate and impressive. We are glad to learn that Mr. G. is to enter at once upon the work of an Evangelist, and that the people of Athol have invited him to labor among them for the present. We commend him to the love of his people and the blessing of Heaven.

INSTALLATION.

The installation of Rev. Crawford Nightingale of Providence, late of the Cambridge School, over the Second Unitarian Society in Springfield, at Cabotville, took place on Wednesday, the 14th. The Council was convened at 4 P. M. At 5 1-2, the ladies and gentlemen of the Society, with the Council and their guests, supped together at the Cabot House. The exercises in the Church commenced at 7 1-2, and were in the following order. Voluntary on the Organ. Introductory Prayer and Selections from Scripture, by Rev. Rufus Ellis, of Northampton. Hymn, by Rev. Dr. Frothingham. Sermon, by Rev. Henry Whitney Bellows, of New York. Prayer of Installation, by Rev. Dr. Peabody, of Springfield. Charge, by Rev. E. B. Hall, of Providence. Right Hand of Fellowship, by Rev. Frederic A. Whitney, of Brighton. Concluding Prayer, by Rev. O. C. Everett, of Northfield. The Address, which was to have been given by Rev. Mr. Osgood of Providence, was omitted in consequence of his absence. The Sermon was from the words, 'There is none good but one, that is God.' On the goodness of God as manifested in nature, in the soul, in Providence, in Christ. This Society, one more added to those of our common faith scattered through the lovely valley of the Connecticut, was first gathered by Rev. Mr. Whitney in in the summer of 1841. It has since enjoyed the services of Rev. Mr. Buckingham and Rev. Mr. Silsbee, as Pastors, and has steadily increased till now; they occupy one of the most beautiful Churches in this region; and, we trust, that under the ministry of their young Pastor, their best hopes may be realized.

HARTFORD, CONNECTICUT.

The elegant new Unitarian Church is to be dedicated, this day, (the 24th.) Rev. Mr. Bellows delivers the Address. Rev. Dr. Dewey will preach in it to-morrow. Rev. Mr. Young preached to the Society last Sunday.

ANNIVERSARIES.

We shall endeavor to procure condensed Reports of the proceedings of the Anniversary Week.

On all accounts it is urgently recommended to those who speak, at the meetings, to be BRIEF. Room will thus be left for many, and what each one says, will be better remembered and better reported. We shall be obliged to any gentleman, to whom it may be convenient, to be to us his own reporter.

COLLATION.

We are requested to mention that the Reception room for the collation, will be open at 1 o'clock, where the guests will assemble for social converse and mutual congratulations; from whence they will proceed to the Dining Hall at 2 o'clock.

☞If any of our friends, or the children of Sunday Schools in the neighboring villages would express their sympathy and interest on the occasion by donations of flowers, sent to the Hall or the U. S. Hotel by Tuesday morning before 10 o'clock, they will be gratefully received.

NEW PUBLICATIONS.

PRESIDENT QUINCY'S SPEECH. Little and Brown have published the speech delivered by President Quincy, on the 25th of February, 1845, before the Board of Overseers of Harvard University, together with so much of Mr. Bancroft's minority Report as it refers to. The speech contains a record of the circumstances of the debate on the occasion—has a spirited and most effective Preface, and presents, in an appendix, some important and very valuable tables, among them a curious statement of the collegiate quarter-bills of George Bancroft and Caleb Cushing, during their academic period from 1813—14 to 1816—17, and of Mr. Charles J. Capen, from 1840—41 to 1843—44.

President Quincy's speech is plain, strong, bold, and decisive—we rejoice that he is disposed, as he is eminently qualified, to see that justice is done to the college—instead of indulging in any further remarks of our own, we prefer to present to the reader as much as our present limits allow of the Preface, and hereafter, as occasion may require, the speech itself, and its appendix, may supply us with valuable materials.

'The subjoined Speech was made under circumstances which I deem it proper briefly to explain. It is now published, in order that the views I entertain with regard to the several topics touched upon in it may be known to the public, and particularly to the friends of Harvard College.

In the year 1843, George Bancroft, Esq., a politician well known to the people of this Commonwealth, obtained a seat at the Board of Overseers of Harvard College, through the temporary ascendency of the political party to which he belongs, with the aid, as was stated at the time, of Calvinistic votes. In that and the succeeding year, three Calvinists, two clergymen and one layman, were elected into the Board, chiefly, as was also then stated, by the union of the same influences.

On the 6th of February last, Mr. Bancroft made an attack upon Harvard College, in the form of a Minority Report from the Committee of Visitation, containing statements which I could not but deem false, and insinuations relative to the condition of the seminary and the labors of its Professors, which I knew to be unjust.

In this Report, he animadverted, in terms of reprobation, on the *sectarian character of Harvard College*. The course of his remarks on this subject was forthwith followed and supported by two of the Calvinistic members who had obtained their seats at the Board as above mentioned; the one of them giving the weight of his political, and the other the weight of his religious, character to Mr. Bancroft's views. It became apparent, after this concurrence, that unless openly and authoritatively counteracted, Mr. Bancroft's Minority Report would go forth to the world with the influence of this combined sanction, and be received as truth. Hence the duty of exposing what I considered false and fallacious in it seemed to be devolved upon me, in my then official station, by a necessity which I could not evade. The subjoined Speech was the result:.

Being at that time President of Harvard University, and being led in the course of my argument to refer to political and religious relations then existing in the Board of Overseers, I was unavoidably restrained and embarassed by my official position. This state of things is now changed. In accordance with a determination, long since made, to relinquish, after the present academic year, my connection with Harvard College, and my personal arrangements for the removal of my residence to Boston having long ago been completed, I have resigned the office of President of the College, and now retain only temporarily the superintendence of the institution at the special request of the Corporation.

I am now, therefore, and intend henceforth to be, a private citizen. I have thought it better, however, to keep back this publication, until my resignation was accepted, and my real position understood by the public; in order that it should be known by all to be made by me *as a private citizen, on my sole responsibility*, independently of official duties or connections, and prepared without the suggestion, consultation, or knowledge of any member of any body, party, or sect, literary, political, or religious. In conformity with the liberty afforded me by this new position in which I am placed, I have not hesitated to give to the several topics of the subjoined Speech, having a theological bearing, a development and directness of application which my present relations to society justify and enjoin.

As in the course of the subjoined remarks my sense of duty has compelled me to speak without reserve of Calvinism and its influences, so far as they are brought to bear upon Harvard College, it may possibly be supposed that they have been dictated by hostility to that creed or its professors. Nothing can be farther from my thought or design. Where Calvinism acts in its natural sphere, and, while defending itself, treats with Christian charity the opinions of those who differ, both that faith and those who maintain it have my honor and respect; and I would say and do nothing to diminish either its power or that of those who profess its doctrines.

It is not Calvinism, when directed to Christian ends and using Christian means, that I deprecate. It is Calvinism when it seeks worldly power by worldly means;—it is Calvinism when it embarrasses by misrepresentations a great literary institution, for the purpose of getting that institution under its control;—it is Calvinism when it strikes hands with politics, willing to take the chance of putting the institution into the hands of the politician, for the sake of the chance of getting it into its own;—it is Calvinism thus operating and thus aiming, that I deem it my duty to endeavor to make my fellow citizens understand.

II. Saxton & Kelt have 'The Trials of Margaret Lindsay,' by Prof Wilson. It is enough to mention the name of the Author of 'Lights and Shadows of Scottish Life,' to assure the purchaser of the interest and value of this work.

They also continue to issue from time to time, successive numbers of Harper's magnificent illuminated Bible.

They have received 'Notes, explanatory and practical, on the Epistle of Paul to the Ephesians, Philippians and Colossians. By Albert Barnes.' Harper's, New York.

Dr. Barnes's Commentaries are highly creditable to his character as an enlightened, fair, and candid theologian. So far as his influence extends, Orthodoxy has been recovered from considerable error, and advanced, in many particulars, towards the truth. In reading his notes, we sometimes wonder, that with his general intelligence, and freedom from the bondage of creeds, he can be satisfied, at all, with the old Calvinistic and Trinitarian interpretations and speculative dogmas, but we prefer to give him credit for the just and sensible views which he often fearlessly advances, than to find fault with the vestiges of a narrow and unscriptural system, which still show themselves in his commentaries. It is pleasant to find that if a man really exercises his reason, and allows himself at all to think for himself, he will unconsciously fall into the track of truth. In commenting upon the 1st chapter of Colossians, for instance; Dr. Barnes says, 'For it pleased the Father.' The words, 'the Father,' are not in the original, but they are not improperly supplied. Some word must be understood, and as the Apostle, in verse 12, referred to 'the Father,' as having a claim to the thanks of his people for what he had done, and as the great favor for which they ought to be thankful, is that which he immediately specifies—the exaltation of Christ, it is not improper to suppose that this is the word to be understood here. The meaning is, that he *chose to confer on his Son*, such a rank, that in all things he might have the pre-eminence, and that there might be in him 'all fulness.' Hence, *by his appointment*, he was the agent in creation, and hence, he *is placed over all things*, as the head of the Church.

This is Unitarianism.

Saxton & Kelt have also received 'A Dictionary of Practical Medicine,'—Part VII.

III. 'The Mission of Little Children,' a Discourse, by E. H. Chapin. Boston: Abel Tompkins.

This Discourse was occasioned by the death of a child of the Author, and, in addition to the merits that usually attach themselves to the performances of this popular and eloquent preacher, it is pervaded by a sensibility and tenderness, inspired by the occasion, and imparting to it a peculiar interest.

IV. Unitarian Tract, 1st. series, No. 213. James Munroe & Co. Grounds for Rejecting the Text of the Three Heavenly Witnesses: 1 John v. 7., with concessions of Trinitarians upon the same. By Rev. Frederick A. Farley.

The circumstances which led Mr. Farley to present this subject to the public, we were informed of at the time. An Orthodox clergyman in Brooklyn, N. Y. in a public discourse quoted 1 John v. 7, as a genuine text. Mr. Farley was unwilling to have the community imposed upon, and he prepared and delivered from his own pulpit a discourse the substance of which appears in this Tract. He has compressed the materials belonging to the subject into a small compass, and gives the reader a fair and full and clear statement of the case. It is creditable to his learning, his judgment and his ability.

We rejoice in his great usefulness and success, in the important field in which he labors.

'A splendid engraving of the 'Church of the Savior,' in which he preaches, has just been executed. A copy has been transmitted to us by the kindness of friends, and we hope that it will be circulated extensively. It is one of the most beautiful edifices in America, and a monument of the taste, and enlightened and generous spirit of our brethren in Brooklyn.

J. Munroe & Co. have 'An Explanatory and Phonographic Dictionary of the English Language, by William Bolles, and 'The Complete Evangelist,' by the same.

IV. T. H. Carter & Co., have issued Nos. 53 and 54 of Little's Living Age.

Fowle & Capen are publishing 'The Penny Library, for School Children.'

Waite, Peirce & Co., have published, 'Modern Infidelity, alias Come-out-ism,' in three Lectures, by Rev. James Porter. A striking and startling exposition of the violent and extravagant expressions and proceedings of the leading enthusiasts indicated by its title.

V. OUR PASTOR'S OFFERING. This little work, being a selection from the writings of the pastors who have been settled over the Second Church, was compiled by the Rev. Chandler Robbins, for the Ladies Fair recently held in Tremont Temple. As the whole edition were not sold, the balance have been placed in the following bookstores, where they can be obtained. Sam'l. G. Simpkins, Tremont Row, B. H. Greene, and Crosby & Nichols, Washington Street.

VI. THE CHRISTIAN PARLOR MAGAZINE, for June. Boston; Jordan & Co., 121 Washington street, Agent. This work is attractively got up, with a judicious variety of reading articles, together with a steel and coloured engraving, monthly, at $2 yearly. The present number, is the second of the new year.

For the Register.

BOOKS FOR SUNDAY SCHOOL LIBRARIES.

The season has arrived when our Sunday School Libraries are again to receive a new supply of books. To those who have the charge and responsibility of this supply, it is a matter of some anxiety. The Worcester County Sunday School Society annually chooses a Reviewing Committee, whose duty it is to examine books for this purpose, and to recommend a list of such as, in their judgment, are suitable for the reading of pupils of our Sunday Schools. As the annual meeting of this Society will not, the present year, be held before the middle of June, (at which time library-books will generally have been purchased,) the above named Committee, in order to have their recommendation seasonable, ask leave to adopt the present medium of presenting their

REPORT.

They desire to impress upon the Society the *increasing* difficulty which, year by year, attends the selection of suitable books for Sunday School Libraries. New presses and new writers are every year enlisted in the manufacture of children's books; and, we regret to say, very many are annually issued which can only have been got up *to sell*. No one, who has given time to the examination of children's books, can dissent from this opinion. Your Committee have devoted considerable time and attention to such an examination; and feel it to be their duty to say, speaking within bounds, *that not more than one half of the books offered for Sunday School libraries, even in our most trustworthy Boston bookstores, are suitable for that purpose*; provided that purpose is, to forward the moral and religious ends of the Sunday School. A large proportion of these books, otherwise harmless, are merely little novels and love-tales. Must our Sunday School libraries become the depositories of these? We would respectfully caution all concerned against admitting any book to a S. S. library, which has not undergone careful revision by some competent person. All our booksellers are willing to furnish books, on the condition that those not suitable may be returned. This is all that can reasonably be expected of them. They cannot undertake personally to examine all the books they offer for sale. The number of worthless and injurious books makes careful examination, *by those who purchase*, a serious duty.

With all the care that has been taken to render the following list unobjectionable, the Committee offer it rather to direct, than to supersede, examination by others.

Child's Friend, vol. 1, &c. by Mrs Follen.
Sketches from the Life of Christ. By Mrs. H. V. Cheney.
Turns of Fortune, &c. } By Mrs. S. C Hall.
The Private Purse, &c. }
The Favorite Scholar, &c.
Flowers for Children. By Mrs. L. M. Child.
The Robins. By Mrs. Trimmer.
Kate and Lizzie.
The Tamed and the Untamed.
Tale of Trials.
Story of Aleck.
Lives of Celebrated Children.
The Maiden. By T. S. Arthur.
I'll be a Gentleman.
I'll be a Lady.
My Own Story. } By Mrs. Howitt.
Two Apprentices. }
The Leonard Family, or History of the Jews.
Lives of American Merchants.
Gold Makers's Village.
Juvenile Library, vol. 1. By Mrs. Sanger and others.
My Early Home.
Mary's Visit to B——.
Jane Brush and her Cow.
Boys' and Girls' Library. 3 vols.
The Ruined Gamester.
Velvet Cushion. [Some faults, with many beauties.

For very young Scholars.

The Faithful Dog.
Little Leaves for little Readers.
Holiday Tales.
Gift for the Young.
New Stories for Little Boys.
" " for Little Girls.
Little Keepsake.
Little Gift.

S. M.
E. B. W.
H. H. C.

We insert the following spirited communication with pleasure, and avail ourselves of the occasion to say, that we are aware that errors of the press have frequently occurred, in printing the Register, which cannot have occasioned more chagrin to others than they have to us. Perhaps they cannot be wholly avoided under the circumstances attending the printing of a newspaper. We find them, more or less, in all papers. Sometimes they are chargeable upon the manuscript and sometimes upon the compositors. We can assure our readers, that it is our earnest purpose, by continued attention, to bring the Register to a higher and higher degree of correctness.

For the Register.

MR. EDITOR,—It may not concern the majority of your readers, whether Deacon Ezra Abbot, who is recorded in your last as making a donation of $50 to the Unitarian Association, be an inhabitant of Milton N. H., or of Wilton N. H. But to those who live in the latter town, it is of some consequence. It is so rare an occurrence to see the name of our town in print, especially in connection with any gift to a public charity, that we are vain enough to desire to have the full credit of it, whenever so unwonted an event transpires. We feel proud, poor as we all are, that one of our number, a farmer with a large family, and who in most communities would not be reckoned rich, has a heart to make so generous an offering to the cause of pure religion. We therefore beg your printer, to change the M into W, unless it can be proved that there is an Auxiliary Association in Milton, N. H., from which the Register has acknowledged the receipt of contributions in years passed, and that there is a Dea. Ezra Abbot with his son Harris residing there. As the Register has twice made mention of receiving money from Milton, N. H. for the Association, from individuals bearing names familiar to us in Wilton, N. H., it is within the range of possibility that such coincidences may exist. Having been a reader of the Register, for the last twenty years, I should be prone to question my own existence in time, were I to read my name enrolled among the deaths.

I may therefore, be in error in asking the above correction. I will only add, that being forced to write this in a recumbent posture, my M's may be confounded with my W's. Though how two letters, which are the very antipodes of each other, should be interchanged, is remarkable to any one, who has read of the minute benevolence of Oberlin.

Being at this present time, subject to bodily pain, I can say in the language of Cicero, 'I have written this, not out of abundance of leisure, but of my affection towards you.'

WILTON.

For the Register.

OBITUARY.

MRS. DEBORAH NEWMAN.

On the 9th inst., MRS. DEBORAH NEWMAN, aged 82 years, relict of the late Henry Newman, Esq., and youngest daughter of Hon. Thomas Cushing, deceased—one of the members of the Continental Congress, of 1774.

Her early years were passed amid the trials of our revolutionary conflict, in which her father bore a distinguished part. In that dark period, her youthful mind was often cheered by the polished society of the French Military officers and others, who visited her father's mansion; and, among them, the amiable and gallant LaFayette. Until middle age, she lived prosperously, and her house was the resort of a large circle of friends, to whom she was endeared by her bland and hospitable demeanor. Adversity came, but not to change the sweetness of her disposition, or to impair her faith in the protection of that Being, who deserted not her Country, in times, which tried men's souls. That Great and good Being, graciously sent kind friends to her aid, and her numerous offspring were raised to self-dependence.

Although, for many years deprived of hearing, she lost none of her social feelings, but, to the last, greeted all with the same sweet welcome, which distinguished her when in the enjoyment of all her faculties.

Her latter days were free from anxious cares and blessed with the assiduous attentions of many kind friends. Surrounded by all her deeply afflicted children, she meekly resigned her spirit unto Him who gave it, in the fullest confidence of the blessed resurrection, promised to all, who seek to know the will of God and obey his commandments.

*** A personal interview with 'K.,' is requested.

An interesting and eloquent extract, in reference to the death of the late Hon. Leverett Leverett Saltonstall, of Salem, from a Discourse, by Rev. Dr. Flint, will appear in our next paper.

Several other valuable communications are necessarily deferred.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

In a previous paper we gave some account of a serious dissatisfaction which had arisen among the Orthodox sects, in consequence of the publishing Committee of the American Tract Society having altered books, in reprinting them. It was stated that the difficulty had been adjusted, by a promise not to alter books, without an accompanying statement of each alteration. There is reason to believe that the adjustment will not answer the purpose. Indeed, it is quite evident, that books must be altered, or they will not suit the present much changed and advanced form of Orthodoxy. Then, on the other hand, to announce such alterations as may, from this cause, be rendered expedient, would be an acknowledgment of a departure from old Calvinistic Puritanism. And it would never do to acknowledge that.

It seems that the Report of the Tract Society, at its recent Anniversary in New York, contained a pledge that hereafter the Publishing Committee will be 'increasingly cautious in making any changes in books which may be required by the principles of the Society.' This pledge we are informed by a correspondent of one of the Orthodox papers, 'was privately interpreted to the venerable Dr. Beecher, of Cincinnati, and others, and was regarded as satisfactory. Unfortunately and unhappily, however, the Report was followed by a speech from the Rev. Dr. Knox, in which the course of the Publishing Committee, of which he is chairman, was reviewed and defended throughout.' *This* speech was published by the New York Observer, but 'the Evangelist very prudently suppressed it.'

The discussion, which has thus been occasioned, will have a good tendency, and the difficulty can never be wholly removed, until the ground is frankly and honestly taken, that the Orthodox sects have, in many essential matters, departed from the speculations of their standard authors of former generations. Such an acknowledgment, of progress, our Orthodox brethren ought not to be ashamed or afraid to make.

In the course of these meetings Rev. Dr. Bacon of New Haven delivered an able discourse on the nature of Christian Unity. From the report of it, in the New York Evangelist, we extract the following true proposition. 'As there was unity in the glory, in which Christ partook with the Father, so is there union between Christ and his people, by which they partake of his glory, as he received of the Father. As *this glory essentially consisted in the manifestation of the image of God*, so the glory of which believers partake is the reflected image of God, the possession of holiness, and of the Spirit and temper of Christ.' This is the view of the glory of Christ received by Unitarians. It is pleasant to find that when men of real ability, like Dr. Bacon, take hold of the subject thoroughly, whatever may be their sectarian creed, they never fail to bear unconscious testimony to the views which liberal Christians are so much reproached for maintaining. In another sermon by Rev. Henry A. Boardman, D. D., of Philadelphia, a frightful account was given of the progress of Romanism, in this and other countries. It will be well to have the Orthodox pretty thoroughly alarmed on this subject. In this way their eyes will be opened to the necessity of taking broader ground, for Protestantism to occupy. When none of its true and faithful advocates are denounced, but all are received into a cordial and comprehensive union, then, and not till then, will they be able to overbalance the power of popery.

In speaking of the New York anniversaries, a correspondent of the N. E. Puritan says:—

'These exercises are now regarded with very general interest. As an evidence of this I may refer to the fact, that a very large part of the daily press, in catering for the public, announces the meetings beforehand, employ reporters to attend them, and some of them give up almost the whole of their reading columns to a detailed account of the reports, speeches, &c. It is but a few years since they were thus noticed; and the increasing attention given them by the press is only an index of the strong hold which they have taken of the public heart. In direct contrast, however, with this course, it is worthy of observation that 'The Churchman,' the Episcopalian organ of this diocese, though published on Saturday at the close of the week, contains not the slightest notice of the anniversaries, except a mere local affair of their own, on Sabbath evening, of which none else scarcely had any knowledge. It is to be feared that this, too, is an index of the feelings of the great mass of this exclusive sect. They have no sympathy with these national societies and their movements. Some of them see plainly enough that the whole tendency of these operations is anti-prelatical, and so will have nothing to do with them. It is a rare thing to see one of them on the platform, (unless he is sent for to make an address on the occasion,) or to find any of them mingling with their ministerial brethren of other denominations, as they gather about the doors of the place of meeting. So far as they are concerned, the union of sects is a mere pretence. Now that Dr. Milnor, always heretofore conspicuous on these occasions, has gone to his rest, we may expect them, one after another, to drop away, until scarcely one can be found to represent, or rather to *misrepresent*, his denomination, among the speakers of the Bible and Tract Societies. The progress of things to this result, during the last ten or fifteen years has been very rapid.'

At the meeting of the 'American and Foreign Anti-slavery Society' in New York, Lewis Tappan, Esq., read the Annual Report, which stated, among other things, that a 'Liberty party' had been organized in Virginia, that an ex-governor of a Slave State had written for tracts and information on the subject, that anti-slavery papers had been established in slave States, and more soon would be, and that the Executive committee 'addressed a letter to Mr. Frelinghuysen on the impropriety of suffering his name to be connected with that of Henry Clay on the presidential ticket.' James G. Birney, Esq., then came forward and gave an address.

The correspondent of the Boston Recorder, from New York, writes in a very free style. He concludes his account of the Anniversaries thus:

'The devil, it should be added, is not dead nor asleep. He is here with his emissaries doing what he can to thwart the efforts of the good. Infidel meetings are being held in this city, and strong ground is taken against the Bible and Christian institutions.

I said in my last that the anti-Slavery Society was in session. They have done much—dissolved the Union, and several other things of like consequence. They go it strongly against the ministry and the Church.'

At the meeting of the Colonization Society, it was stated that 'Liberia is in a good condition. It has 23 Churches, 1014 American communicants, 116 recaptured Africans, 353 native

Africans—whole number of communicants, 1833.'

A convention of Methodists, from the Slave States, assembled at Louisville Kentucky, on the 1st. of May, to consider, and act upon, the subject of separating the northern and Southern Methodists. Three of the Bishops were present. Two of them Soule and Andrews, sanctioned the convention, by agreeing to preside over its deliberations. Bishop Morris declined. The convention was still in session at our last accounts. A correspondent of the Commercial Advertiser writes as follows:

'Thus you see that yesterday was indeed the day of developments. The course of Bishop Soule has strengthened the hands of the South and severed the last attenuated ligament which bound the Convention to the church. The firm course of Bishop Morris, in opposition to their special request, greatly alloyed their satisfaction. Many of them confidently boasted that he was with them, and exultingly spoke of triumph under the Episcopal trio.

The highly imprudent remarks of Judge Longstreet gave them great distress and mortification. But truth will out—the reforming revolutionary feelings, prematurely (for them) developed by him, exist extensively, and show that the great evil and peculiarity of the day is rampant in the church, viz: '*A spirit of insubordination to duly constituted authority.*' They are moving right on to the work of separation. It is evident that the leaders have laid out their course and will accomplish the cherished purpose of their hearts. Yet their course does not meet with popular favor. I verily believe that they have got before the spirit of the times; community is convinced that slavery is indeed a great and alarming evil, and only to be endured, not cherished, by men in whose bosoms beat the hearts of freemen.

The seal of reprobation is set heavily upon it and were it associated with Seraphim and Cherubim, open to human vision, it would not sanctify it; its deformities would only be seen in stronger contrast, or create the suspicion that Satan had thus transformed himself for diabolical ends. Thus an intelligent lawyer of Kentucky—whose prejudices and sympathies are all with the South—dryly remarked the other day, —'It is passing strange to see troops of preachers of the gospel assembling to sanctify and perpetuate slavery.''

In our last paper we gave an account of the separation of the Baptist denomination, into a northern and a southern division, at their recent anniversary in Providence. The Watchman, in a well written article on the subject, expresses itself, on the occasion, as follows.

'They are over; and their influence for good or ill to the cause of Christ must go onward with the ceaseless current which is bearing us all to the judgment seat and the awards of eternity. On such an occasion it is to be expected that some things will be said aud done in the ardor of debate, under the pressure of exciting circumstances, and the shortness of the time, which can scarcely bear the scrutiny of calm review. We are willing to make reasonable allowances also for various temperaments, and modes of reasoning, and degrees of cultivation, but after all, we are compelled in honesty to say there was much in these meetings on which we can look back with no other feelings but those of humiliation and regret.

It is obvious to all, that these seasons were originally intended to be strictly and entirely religious. * * * Every Baptist who retained a respectable standing in any Baptist Church in the land, was invited to unite in the work on terms of entire equality. And it was well known that the annual meetings of all these bodies were for the express and single purpose of carrying out the objects expressed in their Constitutions.

But at the late meeting of the Home Mission Society, the object defined in its Constitution was scarcely alluded to in the stormy debates by which the time was consumed, but on the contrary, the subject of southern slavery was almost the exclusive theme. We heard little or nothing said about the great work of supplying the destitute parts of our extended country with a preached gospel, but a great deal why slaveholders should not be appointed as missionaries. However important this latter point may be, we could not help thinking that the time of a Home Mission Society might be much better occupied in devising means to send out a great number of faithful preachers into the field. We never yet understood it to be a part of the duties of that Society to prevent slaveholders from preaching the gospel, and we do not know why that topic should occupy its annual meeting

It was obvious, however, to every attentive observer of things at the late meeting, that the occasion was seized upon for introducing objects foreign to the design of the Society. And to those who are unwilling to accomplish even a good object by questionable means, it was inexpressibly painful to witness the scenes to which this conduct gave rise. Although no one is compelled to co-operate with the Society who cannot conscientiously do so, yet many are ready to commit the most open and palpable violation of its Constitution in order to carry out a favorite theory.

The meetings of the other societies were for the most part highly decorous and becoming. The Home Mission Society labors under the disadvantage of having a membership undefined, if not undefinable. Hence, whenever its meetings are held, it is liable to have the interest of its meetings destroyed, and their real design perverted, by the presence of a mass of persons whose prejudices and passions may be aroused and directed by artful and designing men, for ullerior purposes.

We do not mean to intimate that the meetings at Providence would not compare favorably with those of other religious bodies; but we have hitherto supposed that Baptists were distinguished above all others for the simplicity of their adherence to the great object of preaching a pure gospel. We suppose that questions in discipline, in morals, in social order, in politics, would find no place in their religious festivals. And because in some of these respects these meetings failed of conforming to this standard, we wish to give a word of caution. We close this article with a few reflections suggested by these meetings.

1. It often happens that a rage for speech making manifests itself, like a general epidemic, while it is perfectly obvious that some who talk much have very little to say.

2. Men may be good preachers and pastors, and yet very poor debaters and business men. They may be justly admired in the pulpit, yet make a sorry exhibition of themselves on the platform.

3. The spirit of popery is not the exclusive attribute of Romish priests and doctors of divinity, nor is mental subserviency entirely confined to their adherents.

On the subject of the accumulating and formidable debt of the Baptist 'Home Missionary Society,' we extract the following remarks, made by different speakers. They give an insight of some of the difficulties attending the machinery, by which the vast operations of the larger sects are conducted. The ground taken by Professor Sears is manly and sensible. Rev. Dr. Wayland said—

'It is very obvious that the feelings of the people are not enlistied in the cause of missions. When some of the exciting topics of the day are before the meeting, we see the house full, but now we have met to talk of missions and to do missionary business, there is room enough.

Rev. Dr Pattison, the Home Secretary, gave a general statement of the diminution of funds from year to year since the meeting of the Convention in Richmond. We then had fifty thousand dollars surplus, now we are forty thousand dollars in debt. We had run behind some ten or twelve thousand dollars annually.

Rev. Mr. Hague said that we had now reached a crisis in our missionary affairs. We had now begun to talk of curtailment and retreating. What is the cause of this state of things? The churches have lost sight of the great design of their constitution. Look at the records of our churches and we see them filled with trifling items of business and discipline. The great business of the churches, that of sending the gospel to the heathen, is assigned to the primary societies, to amuse the leisure hours of boys and girls. He hoped that these societies would be broken up, and the churches assume their own business. But as to giving up our European missions he could not consent to it.

* * * * *

Rev. Cephas Bennett said that he had come reluctantly to the conclusion that our missionary operations must be curtailed. * * * * He had visited many churches where they might easily give a hundred dollars, but no, they had other objects of a local, temporary character. They had some other enterprise on foot. Sometimes he visited a church to obtain funds, but they were holding a protracted meeting, their expenses were great, they had to pay a large sum to an evangelist and they could give nothing to the Foreign Mission. Go and visit that church a little after and they will say we have had a glorious revival, one hundred have been converted and added to the church. Now we hope you can raise the hundred dollars, but instead of that we could not obtain as many cents.

* * * * *

Rev. Dr. Welch spoke of the importance of trusting God.

Prof. Sears said that his view of the providence of God did not permit him to throw himself into difficulties and trust in God to help him out. Forty thousand dollars is a solid and tangible affair. It was a sense of his responsibility in reference to this debt which kept him in the Acting Board. To pay this sum our faith is pledged. It must be paid and he would sooner curtail our operations than hazard the nonfulfilment on our obligations.

The Lutheran Observer contains a passage from a Sermon delivered by Rev. Wm. Ramsay, Pastor of the Cedar Street Presbyterian Church in Philadelphia. The subject is 'Church Debts.' We recommend the substance of what he says to all whom it may concern. No evil is greater to a religious society than a Church debt. It ought never to be incurred—but if incurred, it ought not to be allowed to bear down a Society with its oppressive burden, a moment after it is possible to remove it:

'Better far for the glory of God and for the spread of the gospel, that we should build no churches, than to build them and not pay for them. The church never was so prosperous as when she worshipped God in the *caves and dens* of the earth, or in the *upper rooms* of the saints. There was no debt on them, to distract their minds. The only debt that weighed them down, was that of *love* and *gratitude* to God, and nobly did they pay it.

A *standing debt* upon any church, unprovided for, has been, is, and ever will be, a *standing curse*. I give it as my deliberate judgment, that all the causes put together, which are now operating against the spread of the gospel in this city, and in our land are not equal to the *overwhelming curse of church debts*. It turns God's ministers aside from their appropriate work of preaching the gospel, either to the *be-littling* business of collecting dollars and cents, or to groan, in anguish, over the calamities which are coming upon them, without the power to remedy them. It turns off the mind of the whole church from praying for the salvation of men, to think how they can pay their debts. It grieves the Spirit of God from a church, and shuts up the windows of heaven, so that showers of grace descend not upon the people.

As to the Presbyterian churches of this city, their sin, in this matter, is manifest in the eyes of God and of man. In vain may we appoint days of fasting and of prayer. God will not hear us. His displeasure rests upon us.

What has happened to this church, has happened to many others. And it may happen again. And I may here safely affirm, that in every instance in which any difficulty has arisen in this church, during the last eight years, it may be traced up to the grand original sin, *the church debt*. And where is there a church among us that has not mourned, or does not now mourn over the blighting curse of a church debt!

While the Southern Methodists are in convention for the purpose of separating the slaveholding from the non-slaveholding churches of that denomination, the Baptists of the south are assembled for a like purpose. They met in Augusta, Georgia, on the 9th of May. Hon. Wilson Lumpkin of Georgia was called to the chair, 300 delegates were present from most of the slave states. Rev. Wm. B. Johnson, D. D., of South Carolina was chosen President of the Convention. On motion of Rev. Dr. Fuller of S. C., a committee of sixteen was chosen to prepare and report a preamble and resolutions for the action of the body.

On the 18th, a constitution was adopted. They took the title of 'Southern Baptist Convention for the propagation of the Bible &c.' Dr. Johnson of S. C., was appointed President, Ex-Governor Lumpkin, Dr. Fuller and others, Vice Presidents. Two Boards were constituted, one for Foreign, the other for Home, Missions. A committee was appointed to present to the world an exposition of the grounds and views on which the convention had acted.

In reading the reports of the speeches delivered by leading ministers of the several evangelical sects, at their great anniversaries in New-York, we are struck by certain faults of style, which are quite prevalent, and cannot but be of evil influence—a grandiloquent, swelling and bombastic manner of speaking, and a tendency of the imagination towards military ideas and phrases. One of the reverend orators before the Bible society, in speaking of Ohio, says, 'not only the Pope, but the Devil is there.' 'The Devil is not dead at the west, sir.' Priests and the Pope are his subalterns. They are not the Major Generals of the Army.'

Rev. Dr. Beecher of Cincinnati, said, 'The west is great, but the world is greater. Though the west is a great world, and a world by itself, she will stand by the foreign missionary cause, wheeling brigade after brigade, and regiment after regiment into the service, to labor till the battle is over, and shout the victory, when the world is brought home to God.'

The 'Christian Alliance' is a society made up of a certain description of sects, combined to operate against Romanism. Their meeting was crowded. Dr. Beecher, of Cincinnati, presided. The first speaker was Bishop Janes of the Methodist Episcopal Church Rev. Dr. Bacon of New Haven, spoke next. 'It gives me great pleasure,' said he, 'on this occasion, to be what I never expected to be, a follower of a Bishop.' In his enthusiastic confidence he declared his hope 'that we shall yet see'—in the lifetime of the present generation, as he afterwards defines his meaning—'the time when a Methodist Bishop shall lay on hands in the seven-hilled city; nay, under the dome of St. Peters, and when Methodist preachers shall tread the pavement of the Appian way.'

Rev. Mr. Kirk of Boston followed, in strains like these, 'Sir, I feel the responsibility of speaking as never before, because I seem to speak in a great whispering gallery, by which every word is heard around the world. My heart has been fired this day, and so convinced am I of the truths we cherish, that I have almost been ready to think, if this Society would speak out its whole heart, the Pope himself would come and join us.'

'This is our title—the Christian alliance for the promotion of religious liberty—Let our banner thus inscribed wave from the mosque of Omar, the Capitol at Washington, the Cathedral of Milan, the Tower of Notre Dame, and the Dome of St. Peters.'

The 'religious liberty' which is here meant was explained by Dr. Beecher, Sen., to be the necessity of adopting 'the doctrines of Calvin as sketched by Edwards!' It must have been quite edifying to the new divinity party, and especially to the Tract Society Expurgators, to have listened to the venerable doctor, while in his peculiar manner, he chastised those who cannot swallow the strong meat of Jonathan Edwards's old fashioned Calvinism. 'I hope,' said he, 'the day may never come, when any master of logic shall take the place of Edwards, or when any sentimental sermons shall take the place of his, or any painted rainbows take the place of his strong, clear, terrible preaching. God forbid that the bones and sinews should become effeminate in this way. Let the sword of the spirit be wielded as Edwards wielded it, and who is afraid of Popery?'

'He never beat the air, but every one knew exactly what he meant.' 'Truth must be put in a rifle, and you must take sight, then you will do execution. If you scatter general truths at random, it were as well to empty an apothecary's shop upon a patient, and expect the right medicine to hit him!'

While we cordially recognise the manly energy, and the pre-eminent ability of the elder Dr. Beecher, it is obvious that his own mind is remarkably infected with military images, and the spirit they kindle—surely, not a desirable spirit for a follower of the meek and gentle Savior.

One of the speakers at the meeting of the American Temperance Society, in New York, on Anniversary week, Rev. T. P. Hunt, censured Mr. Webster for his speech before the Supreme Court on the License question, and cited Mr. Wilson of the Massachusetts Legislature as evidence that Mr. Webster had acknowledged that he argued, at that time, against his private convictions.

A letter from Dr. Perkins, an American Missionary to Persia, published in the New York Observer, charges the Puseyites in England, and by insinuation, the same description of persons in America, with having conspired with Papal influence in persecuting the Nestorian Missionaries and their converts. They have operated, he says, through an English Puseyite minister, a Mr. Badger, whom the Observer calls 'that arch enemy,' and his brother-in-law the English Consul at Mosul, and have been 'the prime and principal cause' of all the troubles there.

In this connection, a statement, going the rounds of the papers, is worthy of notice.—It is said that Dr. Lushington, in answer to a case submitted by the Bishop of London, has decided that the holding of Roman Catholic sentiments, is not sufficient to deprive a clergyman of his living, and that, 'the English Church is not Protestant, nor does she require her members to profess Protestantism.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Sir William Cornwallis Harris was appointed, some years ago, by the Bombay government to survey the country between the Mediteranean and Red seas, with a view to the execution of a navigable canal. He has now come forward with the result of his researches and explorations on the subject, and that result is an entirely novel proposal. Instead of a *ship-canal* he recommends a *ship-railroad!* Steam vessels of about 800 tons burden might be received by a gradually inclined plane at either end of the route, on a cradle truck, and transported, in five hours, from the Nile to the Red sea, and vice versa. The distance is 80 miles. A locomotive, adequate to the purpose of drawing a loaded vessel of 800 tons across the desert of Suez, need not have more than three times the power of those in ordinary railroad use. A turn out station in the centre would enable vessels to pass. The whole expense is estimated at within a million sterling. If this proposal should be found practicable, it might be applied to the Isthmus of Darien as well as Suez, and if so, would put a new face upon the commerce and navigation of the world, and the two distant capes of Good Hope and Cape Horn, would be surrendered back to the undisturbed and unapproached solitude and storms which, for thousands of years, have claimed them as their own.

The whole cost of the Croton Aqueduct, including accumulated interest during the construction of the work ($1,577,459) was $12,606,000. The water rent at present is estimated at $150,000. The whole distance from the Croton dam to the Battery in New York city, is 44 1-2 miles. It supplies 60,000,000 imperial gallons each 24 hours. There are 6000 'free hydrants' in various parts of the city.

The New York Legislature has adjourned. The Governor vetoed the canal enlargement bill. The bill for the New York and Albany Railroad did not pass. An act was passed providing for a vote of the people, on the question of a Convention to amend the Constitution, and another act releasing the New York and Erie Railroad from a debt to the State of $3,000,000.

Mr. George A. Goddard, of this city was thrown from his chaise, in Northampton street, in Boston, on the 15th instant, and killed. He was a most worthy man, a graduate of Harvard College of the class of 1822, and has left a family.

The mail lettings, for New York and New England, are at a reduction of more than $195,000 from previous prices. The new Postmaster General has had the honesty and independence to dispense with certain burdensome conditions imposed upon the contracts for the exclusive benefit of the new States, such as requiring the mail to be carried in a four horse stage coach, and to abolish a provision by which each new contractor was required to take, at a valuation, all the stock of the previous contractor—a practice which gave to contractors a perpetuity of employment, by placing new bidders at such a disadvantage as to destroy fair competition.

On Friday, May 16th, 666 passengers arrived at Boston in three vessels from Great Britain. On Monday, 19th, 511 arrived in three vessels. On Friday, May 16th, the Hibernia steamer sailed for Liverpool, 100 passengers for that port, and 12 for Halifax. On the 15th, the Britannia steamer arrived from Liverpool, 22 passengers to Halifax, 46 to Boston, and 13 from Halifax.

The Report of the City Inspector of New York, states the number of deaths in that city, in the year 1844, to have been 8955, being 221 less than during the year 1843, rather more than one an hour; 1466 died of consumption.

About 6,000,000 acres of Public Lands are advertised for sale by the Government. 870,000 in Wisconsin, 2,333,000 in Iowa, 90,000 in Illinois, 1,000.000 in Missouri, 1,000,000 in Arkansas, 154,000 in Louisiana, and 600,000 in Florida.

The examiners appointed by the Postmaster General to decide upon the merits of the letter scales offered at the Department, have given the preference to that presented by Messrs. Holland & Davis of Boston.

Bands of emigrants are still starting from the remoter stations on our Western frontier to Oregon and California.

The Boston papers have for some days been filled with calls for meetings, and arguments and addresses, in every variety of form incident to an excited controversy, on the subject of the means of procuring a supply of pure water for the city. It is a great and most important object, and it is well to have it thoroughly discussed and debated, at all points, before a final plan is adopted. It is an animating spectacle to behold the entire population of a large city engaged in sifting and estimating the conflicting schemes and proposals for an undertaking of such magnitude. On Monday, 19th, they came to the vote, on the particular plan contained in the act of the late Legislature. It was rejected by a majority of 309—yeas 3690, nays 3999.

There will now be a pause and an opportunity for calm reflection by the voters, and when the next Legislature assembles, perhaps an act can be obtained, which would answer the purpose, and suit the views of all parties, better. A community under such favorable influences, and containing so much intelligence, as Boston, we may confidently expect, will ultimately form a just judgment, and pronounce a wise decision. The thing must be done. The present supply is defective in quantity and quality. It is a great work to construct an aqueduct that will meet the wants of such a city, but it will be done, and so done as to secure, in the highest degree, the benefits designed, and add another to the innumerable monuments of the intelligence, public spirit, moral energy, and vast resources of this noble metropolis.

Fires continue to be reported, in Boston and in various parts of the country.

New channels of trade are continually opening. The latest reported is from Detroit and other ports on the great Lakes on our northern frontier through the Welland canal, down the St. Lawrence, and thence to distant countries. Towns situated in the centre of the continent thus become ports of foreign entry. By the means of the Raritan canal, the Hudson, and the Champlain canal and lake, iron steamers have cleared out from Philadelphia to Montreal, and now by this species of coasting trade, partly internal and partly external, partly foreign and partly domestic, sail-vessels can navigate from and to the Atlantic ports, through the gulf and river of St. Lawrence, and the Welland canal, to or from Detroit, Mackinaw or Chicago.

The steamer which left Liverpool, May 4th, has brought no intelligence of moment or interest. Sir Robert Peel is carrying large majorities in all the parliamentary votes, for his Maynooth bill. The Protestants, throughout the Kingdom are, for the most part, making the most strenuous efforts to defeat it.

The French minister Guizot, is suffering from an illness that it is thought by many will probaby prevent his ever returning to the helm of affairs—and so great is his influence that this apprehension has caused a decline of stocks.

In a recent creation of Peers in France, we find the names of Victor Hugo the poet, made a Viscount, and Bertin de vaux, proprietor of the 'Journal des Debats.'

It is openly asserted that France and England are united in their opposition to the annexation of Texas.

The latest accounts from Texas represent the public feeling as very strong and general in favor of annexation.

Extensive fires are burning in the forests of Vermont. Harnden & Co. paid $107,775,21 for the transportation of passenger emigrants and their luggage on the Erie canal, last season. They forwarded from Europe 60,000 emigrants. They take charge of them at the foreign ports, and deliver them, under a contract that covers the whole transaction, at any given point in the great West.

Alleghany city, opposite Pittsburg, has been the scene of an extensive conflagration, destroying a large number of houses, and occasioning of loss of property to the value of $50,000 There were three fires in Boston on Wednesday the 21st,—a house in Orange street at half past 8 o'clock A. M. The building at the corner of Washington street and Spring Lane, at half past 8, P. M. The two upper stories were burned out. The one a bookbindery of Kingman, Hutchinson & Co. The other a printing office of Jas. Loring & Son, and the office of the Secretary of the American Unitarian Association. James Munroe & Co's. bookstore, on first floor, was much injured. At 10 P. M. there was a fire in Belknap street, which was soon extinguished.

A British fleet has been seen standing in to the gulf of Mexico.

☞ Our neighbor of the World in a paragraph last week addressed 'to those whom it may concern'—expressed himself in a way that seems to cast blame upon this Office for neglect in transmitting notices in season for that paper. The Proprietor of the World assures us that he had no such intention;—and certainly any insinuation of that nature would be entirely without foundation; notices have sometimes come to this Office too late for insertion in the World, which goes to press a few hours before the Register;—and consequently, in these instances, (which are few) they have, through no fault of this Office, failed of reaching the World in due season.

In regard to the transmission of notices, we would say,—we have always been and hope always to be courteously disposed towards all our friends and brethren in attending to such requests. We have always inserted in this paper, cheerfully and gratuitously, and shall continue to do so, all notices of meetings, &c., forwarded by clergymen, in whatever manner received, if only received in season.

☞ PHONOGRAPHY. The attention of the public has been recently called, in this city, to the science of Phonography, or the art of writing according to sound. Instruction in the art is given with surprising success by Mr Boyle. His classes are large and daily increasing. We ask the attention of our city readers to the subject, and to the following notice.

☞ Messrs ANDREWS & BOYLE respectfully announce, that as one of their classes in Phonography has just closed its course of lessons, they are now forming, and will commence another Class in this new and admirable art, on Monday next, the 26th inst.—The Class will meet on Monday, Wednesday and Friday evenings, at 8 o'clock, at Amory Hall. The course consists of twelve lessons, which will give a thorough knowledge of the system—a little regular practice only being required to become an accomplished Phonographer. Those who join this Class will have unusual privileges as learners. Open to Ladies and Gentlemen.

Tickets for the course, $5. Tickets can be obtained at the Office only, before the Class commences.

ANDREWS & BOYLE,
my24 Office 21 School st.

☞ BOOK AND PAMPHLET SOCIETY.—The Directors of the Book and Pamphlet Society would give notice that their Depository is continued at the Bookstore of Samuel G. Simpkins, No 21 Tremont Row, and is constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants. m24

☞ The Annual Meeting of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY, will be held at the house of the Secretary, No. 81, Atkinson street, on Friday next, May 30th, at nine o'clock in the morning.

ALEXANDER YOUNG, Sec'y.
Boston, May 24, 1845.

☞ WEDNESDAY. *MASS. COLONIZATION SOCIETY.* Business meeting at 12 o'clk., at the Office of the Society, No 26, Joy's Building.

Public Meeting, at the Central Church, in Winter street, at 3 P. M. Report and Addresses. m24

☞ The Annual Meeting of the BIBLE SOCIETY of Massachusetts, will be held in the Central Church, Winter st., on Monday, 26th inst, at 4 P. M.

The meeting for business will be held in the Upper Lecture Room, at 3 P.M.

m24 WM. M. ROGERS, Rec. Sec'y.

☞ MINISTERIAL CONFERENCE. The Annual Meeting of the Berry street Conference will be held at the Chapel in Phillips' Place, opposite King's Chapel, on Wednesday, May 28, at 8½ o'clock, A. M.

m24 F. D. HUNTINGTON, Scribe.

☞ TEA will be furnished for the brethren, as usual, in the room over the Berry street Vestry, on the evenings of Tuesday, Wednesday and Thursday, at 6 o'clock. m24

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASSACHUSETTS will meet in the Common Pleas Court Room in Boston, Wednesday, May 28th, at 5 o'clock, P.M.

The Annual Sermon before the Convention will be preached on Thursday, the 29th, at 11 o'clock, A.M., by Rev Mark Hopkins, D.D., of Williams College.

my24 N. ADAMS, Scribe.

☞ MASS. EVANGELICAL MISSIONARY SOCIETY. The Annual Meeting of this Society will be in the Berry street Vestry, at half past 10 a.m. on Thursday next.

The Trustees will meet at 10.

m24 CHANDLER ROBBINS, Sec'y.

☞ UNITARIAN ASSOCIATION. The Secretary of the American Unitarian Association has transferred his office, for the present, to No 1 School st. m24

☞ N. E. ANTI-SLAVERY CONVENTION, at the Marlboro' Chapel, Tuesday, May 27th, 10 a.m.

☞ MINISTERS' COLLATION, ANNIVERSARY WEEK. The Committee appointed at the last Anniversary Collation to make arrangements for a similar Festival the present year, do hereby most respectfully and cordially invite every Clergyman of the Unitarian denomination in the United States, with his Lady, and all from abroad who may be in this country at the time, to be present and participate with them in the Collation to be provided in the Hall over the Worcester Railroad Depot in Beach street, on Tuesday, 27th inst. Tickets will be furnished them on application to Messrs Crosby & Nichols, 118 Washington street. It gives the Committee great pleasure to add that any Clergyman from the country, with his lady, who may not have secured lodgings in the city, that ample accommodations will be provided by their brethren here who will receive them with the greatest pleasure and cordiality to their homes; they are requested to give early notice to the Secretary who will make the arrangements for their accommodation.

Our brethren in the city who desire to share in the hospitalities of the occasion by accommodating our friends from abroad are requested to make known their names, residence, and the number they wish to accommodate, to the Secretary or any member of the committe at an early date.

WM. THOMAS,	DAN'L TAYLOR,
GEO. CALLENDER,	R. W. BAYLEY,
LEWIS G. PRAY,	DAVID PAGE,
EBEN'R DALE,	JOS. EUSTIS.

WM. D. COOLIDGE, Sec'y,
17 Broad street.

An equal distribution of the Tickets has been made to each Society and may be had of the gentlemen of the Committee named above. Also of either of the following named gentlemen:

J. G. Wetherell, Esq.	J. T. Hayward, Esq.
James Whiting, Esq.	Charles Arnold, Esq.
Hall J. Howe, Esq., So. Boston,	Joseph H. Allen, Esq.
	Wm. R. Sumner.

The Committee trust that their friends will provide themselves early with tickets so that the disappointments of former occasions may be avoided. my17

☞ SUNDAY SCHOOL SOCIETY. The Annual Public Meeting of the Sunday School Society will take place on Wednesday evening, May 28th, at Rev Dr Gannett's Church, Federal street.

Services will commence at 7 o'clock.

***There will be a Report, Addresses, and Singing by a selected choir of children.

Clergymen, Parents, Sunday School Teachers and all interested, are invited to attend.

STEPHEN C. PHILLIPS, President.
R. C. WATERSTON, Cor. Sec'y. my17

☞ CONFERENCE AND PRAYER MEETINGS *Anniversary Week.* The subscribers, a committee appointed at the last Anniversary, to select a suitable place for the conference and prayer meetings of the present year, give notice that they have obtained the commodious Vestry of the Bulfinch Street Church, (Rev Mr Gray's,) which will accommodate five to six hundred persons, and that the meetings will be held on Wednesday and Thursday mornings of Anniversary Week, May 28th and 29th, commencing precisely at 7½ o'clock.

R. W. BAILEY,
ALBERT FEARING,
my17 GEO. G. CHANNING.

☞ MASSACHUSETTS COLONIZATION SOCIETY, Central Church, in Winter street, at 3 P.M. on Wednesday, May 28. my17

☞ The AMERICAN AND FOREIGN SABBATH UNION will hold a meeting for business, at the Old South Chapel, Spring Lane, on Saturday, the 24th inst, at 4 o'clock, P. M.

A Public Meeting will be held on Sabbath evening, 25th inst, at 7½ o'clock, at the Tremont Temple, and a discourse will be delivered on the importance of the Sabbath to the Young Men of the United States, by Rev Lyman Beecher, D. D., President of Lane Seminary.

JUSTIN EDWARDS,
my17 2w Sec. A. F. S. U.

☞ The Clergy are invited to meet in Boston, on Monday afternoon of Anniversary week, to discuss their duties in relation to American Slavery.

The meeting will be at Ritchie Hall, Temple Avenue, Monday, May 26th, at 3 P.M.

James Thompson,	Andrew P. Peabody,
Joseph Allen,	Henry A. Miles,
Caleb Stetson,	Fred. H. Hedge,
Samuel Ripley,	Samuel May,
Converse Francis,	James F. Clarke,
William Ware,	Geo. W. Briggs,
Samuel J. May,	Barzillai Frost,
Artemas B Muzzey,	Nath. Hall,
Oliver Stearns,	David Fosdick,
James W. Thompson,	John Weiss.
Alonzo Hill,	

2w my10

☞ THE MASS. SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT will hold a Convention in the Marlboro' Chapel, on Friday, 30th inst., at 10 o'clock, A. M. 3w my10

☞ AMERICAN PEACE SOCIETY, Monday, May 26, at 7½ P. M., at the Central Church, Winter street. Address by Hon William Jay of New York. my10 3w

---

☞ BALTIMORE MINISTRY AT LARGE.—We are requested to state this rich and important field of Christian labor is to be vacated by the Rev C. H. A. Dall, on account of his health, as soon as a devoted man can be found to carry on that mission.

Address Rev Charles Briggs, Sec'y. A. U. A.
my10 3t

☞ AMERICAN UNITARIAN ASSOCIATION. A meeting of the members of the American Unitarian Association, for a discussion of the objects and interests of the Association, will be held at the Berry street Vestry, on Tuesday, May 27, at 9 o'clock, A. M.

It is desirable that all the members, who can attend, should be present, as an important alteration in the Constitution may be proposed.

The meeting for the choice of officers will be held in the same place, at half past six o'clock, P. M.

And the public meeting will be in the Federal street Church, at half past seven o'clock.

m10 3t C. BRIGGS, Gen. Sec'y A. U. A.

MARRIAGES.

In Charlestown, 15th inst, Mr Alfred Seward, formerly of Portsmouth, N.H., to Mrs Mary Page of C.

In Townsend, 20th inst, by Rev Luther Sheldon, Mr Horace L. Emery of Worcester, to Miss Frances M. Wood of T

In Lowell, 11th inst, Rev Gilman D. Garland of Boston, to Miss Mary S. Farrington of L.

In Haverhill, 8th inst, Mr Isaac J. Robinson of New Hampton, to Miss Susan A. Adams of Methuen.

In Ipswich, Mr John Pindar, Jr. to Miss Hannah Wade.

In New York, 15th inst, Mr J. B. Mann of Medfield, Mass. to Miss Lucy T. Bigelow of Natick, Ms.

DEATHS.

In this city, 17th, of consumption, Mr Francis Robbins, 25.

Mrs Deborah Newman, 82.

18th, of consumption, Mr James Forbes, formerly of Halifax, N. S. 31.

In Roxbury, Sunday morning, 18th inst. Francis Griswold, son of Joseph and Helen E. Harrington, 5 weeks and 4 days.

In Groton, Susannah, relict of Samuel Lawrence, Esq in her 90th year.

In Falmouth, 30th ult, Dea Braddock Dimmock, 84, a revolutionary soldier.

Drowned, 12th inst, while bathing in Stony Brook Pond, Weston, Mass., John Murray, 17.

'THE CHALMERS OF SWITZERLAND.'

Vital Christianity;

ESSAYS AND DISCOURSES on the Religious of Man and the Religion of God, by ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction by Robert Turnbull, Pastor of the Harvard street Church, Boston.

Extracts from testimonials to the Work.

[From Rev Robert Baird, D. D.]

I am free to say, that I rejoice exceedingly that the Rev Mr Turnbull has undertaken to translate the invaluable discourses of Dr Vinet. These discourses, or essay rather, are among the very best, in any language, that I have ever seen. Dr Vinet is decidedly the ablest Christian philosopher in Europe, and is, as Dr Merle D'Aubigne calls him, the 'Chalmers of Switzerland.' I have examined several portions of the translation, and do not hesitate to say that it is excellent.

[From Rev Thomas H. Skinner, D. D., New York.]

I have given a sufficient attention to Vinet's discourses and essays, and the translation of them by the Rev Mr Turnbull, to satisfy myself that they are of a very high order of excellence, and that Mr T., in publishing his translation, will confer a seasonable and very important benefit on the church. Vinet's style is exceedingly pure and lucid, and the translation, so far as I have been able to judge, is faithful and elegant.

[From Prof Edwards and Park, Andover Theol. Sem.]

In our opinion, the discourses of Prof Vinet bear the impress of an acute and vigorous intellect, combined with earnest Christian feeling. Many of them are well adapted to the wants of the American public, and particularly to the state of some of our educated and enlightened men, who entertain skeptical theories with regard to the spiritual truths of Christianity.—Mr Turnbull has, doubtless, translated the discourses with accuracy and a just taste. He deserves the gratitude of the community for the labor which he has expended on the translation, and he cannot fail to receive a rich reward for his toil, in the extensive and continued usefulness of the volume which he has so faithfully prepared for the press.

[From M. G. de Felice, Prof. of Theology at Montauban, in France.]

Dr Vinet is fond of philosophical subjects, and discusses them in a masterly manner. What would embarrass others, has no difficulty for him. He is naturally profound and lofty, and he can pursue his thoughts even to the remotest abstractions. He dwells constantly in the regions of pure thought, and there displays freely the full force and whole extent of his mind. [Letter to the New York Observer.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington st. 3t m24

---

80 VOLUMES OF JUVENILES, published since last May, suitable for SUNDAY SCHOOL LIBRARIES.

Flowers for Children, Turns of Fortune, Kate and Lizzie, The Two Apprentices, Domestic Tales, The Farmer's Daughter, The Young Student, 3 vols, The Robins, Tales of the Saxons, Frank and Harry and Lucy, new editions, Picture and Verse Book, Stories for Children, I will be a Gentleman, I will be a Lady, Morton Family, Lost Child, Providence illustrated, Widow's Jewels, William Penn, Lives of Apostles, with plates, Mountain Cottage, &c., Fairy Cabinet, New Stories for Boys, New Stories for Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Cleaveland's Stories for Children, Allegories and Sacred Lessons, Allen Lucas, Great Secret Discovered, Child's Delight, Clever Stories, Oberlin's Memoirs, with additions, Energy, Facts for Boys, Family Pride, Beauties of American History, Adolphus and James, Frank Fairfield, Hoffland's Works, 6 vols, American Merchants, Uncle Barnaby, Keepsake Stories, Lessons without Books, Little Book of Knowledge, The World Before You, Little Stories for Little Folks, Lives of Children, Mother's Jewels, Oliver Cromwell, Rural Tales, Rhoda, Settlers in Canada, Story of Grace, Stories of the Revolution, Stories to Teach Me to Think, The Tamed and the Untamed, The Two Friends, Two Apprentices, White Lies, Wonders of Art, Goldmaker's Village, Beauties of French History, Illustrations of Humble Life, Jane Bruch, My Own Story Book; with a large supply of Works suitable for Teachers' Libraries.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st.

***J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, the most of which, with those above, can be sold at the low price of 25 to 30c per vol, neatly bound in cloth, gilt back.

Any Works taken and not found of suitable character may be returned and exchanged for others, or the money refunded.

A Catalogue of the standard books suitable for Parish Libraries can be had at our Store. my24

MITCHELL'S TRAVELLER'S GUIDE thro' the United States—containing the principal Cities, Towns, &c., alphabetically arranged, together with the Stage, Steamboat, Canal and other Routes, with the distances in miles from place to place.

Illustrated by an accurate Map of the United States.

MITCHELL'S POCKET MAP.

Maine, New Hampshire and Vermont.
Massachusetts, Rhode Island and Connecticut.
New York.—New Jersey.
Pennsylvania, and all the Southern and Western States.

***All orders must be addressed to the Agents,
m24 SAXTON & KELT, 133 Washington st.

WITH THREE PORTRAITS. Price One Dollar. New edition of D'AUBIGNE'S HISTORY OF THE REFORMATION, in 3 vols 12mo, with Portraits.

The subscribers now offer the neatest and cheapest edition of this standard work which has yet been presented to the public.

A pure edition complete, with all the Notes and without any alterations.

The trade and travelling agents supplied on liberal terms. SAXTON & KELT,
133 Washington st.

Inquire for Campbell's Edition—no other is so perfect and neatly printed. m24

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.

Constantly on hand, German and French Cloths of

POETRY.

[For the Register.]

TO THE MEMORY OF A FRIEND.

E. N. W.

Loved one, the flowers of spring once more
Are blooming round our way,
And cheer our hearts, as oft before,
They cheered life's varied day.

But not with spring's awakening flowers,
Returns thy voice of glee;
Nor in familiar, household bowers,
Thy gentle smile we see.

But sweet the thought, while here we roam,
Though we but share the bliss
With angels in thy heavenly home,—
Of love which gladdened this.

And sweet to feel in many an hour,
When sorrow fills the breast,
Thy spirit near, with words of power
To breathe of heavenly rest.

Still come at morn and gentle eve
Dear messenger of love!
Some token of thy presence leave,
Some gift from worlds above.

Leave us that calm and lofty faith,
That sense of trust divine,
Which triumphs o'er decay and death,
And blends our souls with thine.

Keene, N. H. Y. L. E.

[For the Register.]

STRANGERS AND PILGRIMS.

'We are strangers and pilgrims on the earth.'

Strangers and pilgrims!
Our home is not here;
Our path must be onward,
Through hope, and in fear!

Clouds gather round us
And dark is the day!
But he who passed through it,
Has shown us the way!

On the strength of the spirit
Can fall no blight;
For it seeks for its home
In glory and light!

Life's early sunshine
With radiant power;
Unclouded and bright,
Threw its light on the hour!

The storm came down
To teach us, from birth
We are strangers and pilgrims!
We rest not on earth!

L. G. P.

ORIGINAL HYMN,

BY WILLIAM H. BROOKS.

Calm, blameless hours of Sabbath rest,
To holy thoughts and studies given,
Ye leave no sting of guilt or shame,
But stainless are as dews from Heaven.
O that the hours of all our lives
Had flowed as peaceful and as pure,
Embalmed with love of God and Christ,
Which joys immortal would secure.

May teachers feed the Savior's lambs
In pastures green, with pious love;
And lead them by still waters on,
In joy, to God's blest fold above.
The prodigal's returning steps,
The father's dear forgiving kiss,
The oil to heal our neighbor's wound,
And Lazarus in a world of bliss,

And how the Savior walked with God,
And used his Father's power to bless,
And died upon the bitter cross
Our callous spirits to impress,—
These themes, O, may they change our hearts,
Each pupil's, teacher's, parent's, friend's;
And bear us on, a Christian band,
Through all life's scenes and when it ends.

THE MOTHER.

Mother! revere God's image in thy child.—
No earthly gift thy present arms enfold;
No mortal tongue, as yet, the worth hath told
Of *that* which in thy bosom, meek and mild,
Rests its weak head. Oh! not by sense begnil'd
Gaze on that form of perishable mould.
Though first by thee it liv'd, on thee it smil'd,
Yet not for thee existence must it hold.
For God's it is, not thine. Thou art but one
To whom that happy destiny is given
To see an everlasting life begun,
To watch the dawnings of the future Heav'n
And to be such in purity and love,
As best may fit it for the realms above.

E.

MISCELLANEOUS.

For the Register.

MY WIFE'S GOLD RING—OR, JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater to read, every morning, several chapters in the Bible, and to select from them one particular passage for frequent and special meditation during the day.—One morning after reading the fifth and sixth chapters of the gospel of St. Matthew, he exclaimed, 'What a treasure of morality, how difficult to make choice of any particular portion of it!' After a few moments consideration he threw himself upon his knees, and prayed for divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day. 'Give to him that asketh thee; and from him that would borrow of thee turn not thou away,' are the words of Him, rejoined Lavater to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not to refuse him who would borrow of me; or in other words, if I have two coats, I must give one to him who has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then, when asked!

This, continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply, than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak with me, and she was shown into my study. 'Forgive me, dear sir,' she said, 'excuse the liberty I am about to take, I am truly ashamed, but my rent is due to-morrow, and I am short six dollars, I have been confined to the bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term day.' Here she opened a parcel which she held in her hand, and said, 'This is a book with a silver clasp, which my late husband gave me, the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay, but, dear sir, if you can, do assist me.' 'I am very sorry my good woman, that I cannot help you,' I said; and putting my hand in my pocket, I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides, if even they could, I have need of this money for some other purpose; turning to the widow, I said, 'have you no friend, no relation, who could give you this trifle!' 'No, not a soul! I am ashamed to go from house to house, I would rather work day and night; my excuse for being here, is, that people speak so much of your goodness; if, however, you cannot assist me, you will at least forgive my intrusion; and God, who has never yet forsaken me, will not surely, turn away from me in my old age.' At this moment the door of my apartment opened, and my wife entered. I was ashamed and vexed; gladly would I have sent her away; for conscience whispered, 'Give to him that asketh thee, and from him that would borrow of thee turn not away;' she came up to me and said with much sweetness, 'This is a good old woman, she has certainly been ill of late, assist her if you can.' Shame and compassion struggled in my darkened soul; 'I have but two dollars,' I said in a whisper, 'and she requires six; I'll give her a trifle in the hand and tell her to go.' 'Laying her hand on my arm, and smiling up in my face, my wife said aloud, what conscience had whispered before; 'Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.' I blushed, and replied with some little vexation, 'Would you give your ring for the purpose?' 'With pleasure,' answered my wife, pulling off her ring. The good old widow was too simple or too modest, to notice what was going on, and was preparing to retire, when my wife called to her, to wait in the entry. When we were left alone, I asked my wife, 'Are you in earnest about the ring?' 'Certainly, how can you doubt it?' she said, 'do you think that I would trifle with charity? remember what you said to me six months ago; oh my dear friend, let us not make a show of the Gospel; you are in general so kind, so sympathising, how is it you find it so difficult to assist this poor woman? why did you not without hesitation, give her what you had in your pocket? and did you not know that there were yet six dollars in your desk, and the quarter will be paid in less than eight days?' She then added with much feeling—'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; behold the fowls of the air, they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.' I turned to the desk, took from it the six dollars, and called in the poor widow, 'Here is what you want,' I said, addressing her. At first she seemed not to understand what I said, and thought I was offering a small contribution, for which she thanked me, and pressed my hand; when she perceived that I had given her the whole sum, she could scarcely find words to express her feelings. She said, 'dear sir, I cannot repay; all I possess is this poor book, and it is old.' 'Keep your book,' said I, 'and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long resisted your entreaties, go in peace, and forgive an erring brother.' [Extract from Lavater's diary.

L. G. P.

CAPACITY OF THE EARTH FOR POPULATION.

The advocates of war have heretofore argued its necessity as a means of preventing an excessive multiplication of mankind. Still it is gravely objected by some to the cause of peace, that it would, if completely successful, come ere-long to find the world with a population so dense and superabundant as to occasion a greater amount of suffering than has ordinarily resulted from the ravages of the sword. Such an objection may seem to most of our readers unworthy of notice; but it has been urged by so many men of eminent ability and learning as to justify, if not demand, a passing refutation. The subject opens a wide range of discussion concerning the laws of population, or the principles which regulate its increase or diminution; but, without entering at all upon this inquiry, we shall avail ourselves chiefly of some facts collected by a distinguished author, to illustrate the almost illimitable capacity of the earth for the support of population.

The most populous country on the globe has never *approached* the limits assigned by nature to the increase of mankind, or the capacity of the soil for their comfortable support. No country has ever been more populous in proportion to its extent than Ireland; and certainly there is none now in existence to be compared with it in density. Its population averages 2,545 to the square marine league. Now, Ireland contains 12,000,000 arable acres, and 4,900,000 of wastes capable of agricultural improvement, besides 2,416,000 of mountain pasture. Mr. Newerham, a good authority, calculates, that an acre of potatoes will produce an average of 22,960 pounds of solid nourishment, and that a person is well fed with six pounds of potatoes in a day. Each person then will consume 2,190 pounds in a year, and an acre will yield food sufficient for ten persons. Supposing, therefore, that only *one-third* of the arable acres *now* under cultivation were annually devoted to this crop, they would yield food for 40,000,000,—more than five times as many as Ireland now has, and still have *two-thirds* for fallows, or for the production of other kinds of sustenance for man and beast. Nor does this estimate include either the 2,416,000 acres of mountain pasture, or the 4,900,000 acres of wastes capable of cultivation; in all, 7,316,000 acres, making the entire surface of the island to contain nearly 20,000,000 acres, one-half of which, if devoted to potatoes, might support a population of no less than 100,000,000!

Let us next look at England and Wales, together not equal in extent to some of our single States. They contain 25,350,000 acres in tillage and meadow, besides 3,454,000 capable of improvement, and 3,256,000 of barren wastes. Mr. Young, the well known writer on English agriculture, estimates an acre of wheat to yield at an average one-third of the solid nourishment derived from one of potatoes. Supposing then one-third of these arable acres devoted to the staple food of the country, and two-thirds to the maintenance of animals, and the production of luxuries, it follows that, if the people should live generally on wheat, 25,000,000, and, if on potatoes, 75,000,000 could be maintained without encroaching on the very ample share of two-thirds, besides all the wastes, set apart for fallows, for luxuries, and the support of animals. This proceeds on the supposition, that the land shall produce annually three quarters or six bolls; a very low estimate, for, in the inferior climate of Scotland, eight or ten bolls are considered as no extraordinary crop. Nor would this vast addition increase the density of the population, according to the first view, beyond that on the margin of the lake of Zurich, where, with scarce an acre and a quarter to each individual, the comfort and well-being of the peasantry exceed that of any spot on the globe. If only one-half of the 32,000,000 acres in England and Wales were cultivated with potatoes, they would, according to the calculation for Ireland, support a population of 160,000,000—more than ever bowed to the eagles of Imperial Rome, and some three-fourths as many as all the present inhabitants of Europe!

China and Hindostan are generally brought forward as examples of population pressing on the means of subsistence; but a slight survey will prove, that they are now very far from the limits of their capacity in this respect. In the peninsula of India, there are 109,200 square marine leagues, and 101,000,000 inhabitants, only 925 to the square league; while the British isles contain 2,120; considerably more than twice as many, to the square league. In England and Wales, there are 4,840 square marine leagues; and if they could maintain in ease and comfort, 25,000,000 on wheat, and 75,000,000 on potatoes, it follows that India could support, on the former food, 500,000,000, and, on the latter, 1,500,000,000! This too proceeds on the supposition, that two-thirds of the whole country, besides the share allotted to the support of man, is set apart for the maintenance of animals, or the production of luxuries, and that the soil of Hindostan will yield no more than that of Britain; both of which suppositions are greatly within the truth, since rice is the usual food of the natives, and double or triple crops can be obtained in a year. If devoted to potatoes, or any other crop that would maintain as large a number as potatoes can in Ireland, one half the surface of India alone, might suffice for the support of no less than 6,000,000,000 souls,—more than seven times as many as are now on the whole globe!

The superficial area of China, including Chinese Tartary, amounts to 463,000 square marine leagues, and would, if peopled as well as Great Britain, have a population of 971,000,000. If cultivated as the arable part of England might be, it would, on the supposition of only every third acre being devoted to wheat, and all the remainder to fallow, grass and luxuries, maintain 2,300,000,000 people, and, if cultivated with potatoes, or an equivalent crop, no less than 6,900,000,000!

The Ottoman empire is about nine times a large as the British isles, containing 825,000 square miles, while the British isles comprise only 91,000. The population, amounting in Europe to 11,240,000, is 470 to the square league; or Asia to 10,548,000, is 180 to the square league; and in Egypt to 3,000,000, is 1800 to the square league in the cultivated districts on the Nile. If peopled as well as Britain, the whole empire would contain 170,000,000, instead of 25,000,000, and would, according to the foregoing calculations, raise from only one-third of the soil wheat enough for 400,000,000, and potatoes sufficient for 1,200,000,000!

North America contains 607,000 square marine leagues, and would, if peopled like the British isles, have a population of 636,000,000. If 300,000 square leagues, less than half of its entire surface, were cultivated as England in the foregoing view might be, it would yield wheat enough for 4,500,000,000 souls, and potatoes sufficient for 13,500,000,000!

There seems hardly any limit to calculations of this sort. In South America there are 571,000 square marine leagues; and, if we suppose only 250,000 capable of cultivation, it would, if as densely people as the British isles, contain 535,000,000 souls, and would raise from *one-third of less* than *half* the whole surface, wheat sufficient for 1,250,000,000, and potatoes for 3,750,000,000! The Russian empire, containing 616,000 square marine leagues, would, if only one-half be supposed capable of cultivation, and peopled as Great Britain is, have a population of more than 600,000,000, and might, according to the foregoing calculations, raise food sufficient of one kind for 1,450,000,000, and of another for 4,350,000,000!

If these calculations seem overcharged from the fact, that so large a proportion of the globe is composed of mountains of deserts, we reply, that in warm climates men find subsistence to a very high elevation in mountainous regions, which are often peopled more thickly than the plains. Switzerland, though almost entirely mountainous and most of it unproductive, yet has a population of 1,175 to the square league, six times that of the Asiatic provinces of Turkey; and Italy, though filled for the most part by the Apennines, contains no less than 1,967 to the square league. In Peru a dense population is frequently found in plains or valleys 10,000 above the level of the sea; and at this elevation a single valley contained in the time of the Incas 700,000 souls. We should also bear in mind, that agriculture has never yet been carried to any part of the world to the highest point of attainable perfection; that in tropical climates even the coldest months are continually producing food for man; that the same space which will support two individuals on wheat, would in southern climes, feed fifty on banana; that in Celyon a single tree will maintain whole families for successive generations, nor is it unusual to see the one hundred and fiftieth part of a cocoa tree sold as a separate property; that in Egypt degetation goes on through the whole year; and even as far north as Palestine, the soil which has been borne two crops in summer, yields another of barley in winter; that double crops are universal on the plains of Lombardy, while in the Campagna of Naples, a triple crop of vines, wheat and Indian corn, annually reward the labors of the husbandman. It will also be borne in mind that none of the foregoing estimates include the vast resources of the ocean, which alone might suffice for the support of more than all the present population of the globe.

But we will bring these speculations to a close by glancing at the capacity of the whole earth for the sustenance of mankind. Its entire surface contains nearly 200,000,000 square miles; and, if we suppose only 60,000,000, or less than one-third of the whole, to be dry land, and only one-half of this, which equivalent to 19,200,000,000 acres, to be cultivated with potatoes, or with some other crop equally productive of food for man, it would at this rate maintain in comfort the prodigious number of 192,000,000,000 souls! or two hundred and forty times as many as the present population of our globe!!

[Advocate of Peace.

TIME FOR IMPROVEMENT.

Solomon tells us that there is a time for every thing; consequently there is a time peculiarly adapted to mental improvement. With a majority of persons that time is in the winter.

The long winter evenings, to persons not disposed to spend them in dissipation, afford ample opportunities for study. Some are necessarily engaged in the evening, but seldom are any so completely occupied that they cannot get some time, before the hour of retiring to rest, for mental improvement.

If all would well employ this time, how much useful knowledge might they not lay up! And how much better so to do, than to pass the hours in idleness, or in frivolous amusements! The time, for the moment, is more agreeably passed. But afterwards, how much more happy the reflection! how much more beneficial the result!

We lay up money in store for the future. Why not, much more, lay up that which is of higher value than money? Property is light, and the winds blow it away. Useful learning adheres to the mind. Nothing but insanity can take it thence.

Few are so old, and none so poor, as to be beyond the hope of treasuring up useful knowledge. There are persons out of employment; let them spend their vacant time in study. They will thus better qualify themselves for business.

If idleness and lazy habits, dissipation and useless and hurtful amusements should be done away, and the time thus saved given to the adorning of the mind with knowledge, learning among us would be as plentiful as the breath of heaven. Reader, is it an object with you to be wise? You can obtain that object. It will cost you some toil and self-sacrifice; you may be called to relinquish many things which you now highly prize. But the reward is ample. If you give up one enjoyment in your ardor to obtain your object, another enjoyment, more luxurious, comes in and occupies its place. The highest, purest delight attends the pursuit of the noblest end. [Social Monitor.

Christianity. Christianity, like as a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood stained warrior sheathes his sword, and plucks the laurel from his brow, the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the sufferer, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with him and his children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through cities, amid all their pomp and splendor, their imaginable pride, and their unutterable misery, a purifying, ennobling, connecting remedying angel. It is like the beautiful champion of childhood, and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise, and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence. [Mary Howitt.

BATES' PATENT SLIDING TOP

CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.

Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

Boston, April 7, 1845. GEO. HAYWARD.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use of Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER,

my19 2tis4tos 49 Congress st.

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

The following is a Catalogue, as far as completed, of books published within the past year.

Allegories and Sacred Lessons, by Rev T. B. Fox.	Little Stories for Little Folks
American Merchants	London Apprentice
Adolphus and James	Lorenzo's Stories
Allen Lucas	Lives of Children
Beauties of American History	Lost Child
Do Girls	Mrs Follen's Child's Friend, 2 vols
Le French do	My Early Home
Brother and Sister	My Uncle the Clockmaker
Boy's Guide	My Own Story
Do Manual	Moderation
Belle, Blue and Bigot	Mother's Primer
Character and Opinions of Uncle Barnaby	Do Lessons
Child's Delight	Mamma's Birthday
Clever Stories	Merchant Boys
Cleaveland's Stories for Children	Mignonette
Decision	Mary's Visit to B.
Drunkard's Daughter	Mother's Jewels
Day in the Woodlands	Morton Family
Energy	Never Too Late
Ethan Allen	Old Sea Captain
Ella Herbert, or Self Denial	Oliver Cromwell
Ellen of the Mountains	Old Maurice and Young Michael
Facts for Boys	Pet Lamb
Do Girls	Pleasant Journey
Fido	Pleasant Sundays
Favorite Scholar	Parent's Offering
Family Pride	Picture Book
Flowers for Children, vol I	Pride and Principle
Do do 2	Private Purse
Frank Fairfield	Rained Gamester
Five Years of Youth	Robins
Great Secret Discovered	Reflection
Goldmaker's Village	Rural Tales
Holiday Tales	Rhoda
Heroines of Sacred History	Sketches from the Life of Christ
Holland's Works, 6 vols	Settlers in Sanada
Hannah More's Rural Tales	Story of Grace
Do do Domestic Tales	Simple Stories
Hebrew Tales	Shipwrecked Orphans
Illustrations of Humble Life	Stories of the Revolution
I will be a Gentleman	Stories to Teach Me to Think
I will be a Lady.	Stories for Adelaide
Isabel, or Trials of the Heart	Self Denial
Integrity	Tales of Shipwrecks
Jane Brush	Turns of Fortune
Knowledge for Every Child	The Tamed and Untamed
Kate and Lizzie	Two Friends
Keepsake Stories	Token of Affection
Lessons Without Books	Two Apprentices
Louisa and her Cousins	Tale of Trials
Leonard Family	Two Half Dollars
Love of Admiration	The Maiden
Little Book of Knowledge	Uncle Barnaby
Lectures to Young Men	Very Little Tales
Letters to a Very Young Lady	White Lies
Little Lamb	Walks in the Country
Log Cabin	Widow's Son
	Wonders of Art
	Young Man

The above list comprises but a small part of our collection. All new books that are suitable are added as they are issued.

ANNIVERSARY WEEK.

☞ Clergymen attending the Anniversary Meetings this month will find a room in the rear of our store which will be at their service.

A card containing a list of the Meetings will be ready for distribution to any who may desire it.

*** Clergymen will receive Tickets to the Collation, for themselves and their wives, at our store, as usual. CROSBY & NICHOLS,

my10 118 Washington st.

KIMBALL'S FURNISHING STORE, No. 28, Washington street. At this place may be found every article necessary for Gentlemen's wear. Garments are made to order in the best manner. COATS, PANTS & VESTS, from German and French Cloths and Doeskins, at the lowest prices. Their goods are permanent in colors, durable in wear, and will retain their good appearance to the last. Constantly on hand, Gloves, Hosiery, Neck-Stocks, Scarfs, Handkerchiefs, &c. &c., together with a full and complete assortment of ready-made Linen.

☞ Travellers or gentlemen suddenly leaving home will find this place both economical and convenient.—A full suit furnished at 48 hours notice. ap26

MATTRESSES! MATTRESSES!! A small lot of sorted So. American curled hair for extra Mattresses, superior to any in the city. For sale at the Store for the Blind, 152 Washington street.

my10 3tis

MISS L. PARKER'S ACADEMY FOR YOUNG LADIES, No 11 Pinckney street, Boston.

This Institution is located in the vicinity of the State House, and its design is to impart a thorough, practical, and finished education.

Advantages will be afforded for acquiring a thorough acquaintance with the English Branches, the Latin, Greek, French, Spanish, Italian, and German Languages; also Music, both Vocal and Instrumental, Drawing and Painting, and various styles of Embroidery, including French raised work, &c.

The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part: the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of Modern Tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by able Professors of the English, Latin, and French Languages, of Drawing, Painting and of Music.

Having had much experience in teaching in many of the principal cities in both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above-mentioned branches, at hours not interfering with the regular studies; and Pupils will be admitted into the family of the Principal, on reasonable terms, where they will have the opportunity of speaking the French Language.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

Boston—Hon Abbott Lawrence, Rev Asa Eaton, D. D., Henry Farnham, Esq., Rev E. N. Kirk, W. B. Tappan, Esq., Rev G. W. Blagden, J. A. Palmer, Esq., Rev S. K. Lothrop, Winslow Lewis, M. D., Rev Baron Stow.

Lowell—Rev Theodore Edson, Rev Amos Blanchard, Samuel Lawrence, Esq., John C. Dalton, M. D.

New York—L. E. Hargous, Mexican Consul; John Marsh, Cor. Sec. of Am. Temp. Union; Willard Parker, M. D.

Philadelphia—Rev J. McKnight, Joseph H. Dulles, Esq., S. S. Fitch, M. D.

Rev J. R. Hutchison, Prof. of Ancient Languages, at Oakland College, Miss.

New Orleans—Alfred Hennen, Esq., Seaman Field, Esq., J. A. Maybin, Esq.

Havana—El Senor Don Carlos Pedroso, Gen Robert B. Campbell, U. S. Consul. 3mo mh8

NEW ENGLAND TRUSS MANUFACTORY. The subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No 305 Washington street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons, for the last five years. All may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call upon him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand all good Trusses, and will furnish any kind of Truss that can be had elsewhere.

J. F. F. manufactures as many as twenty different kinds similar to those that the late Mr John Beath, of this city, formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with the spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large proportion produce a perfect cure—they can be worn day and night, improved hinge and pivot Truss; umbilical spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses, for Prolapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety.

Mr Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, knee caps, and back boards, are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have, if his does not suit them; after a fair trial they can exchange for any of them; Mr Hull's, Read's spiral Truss, Rundell's do, Salmon's ball and socket, Sherman's patent, French do, Marsh's improved Truss, Bateman's double and single do, Stone's Trusses. Also, Trusses for children of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs Foster, at the above place. Mrs F. has been engaged in the above business for ten years.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

ap19 JAMES FREDERICK FOSTER.

BOOKS FOR SABBATH SCHOOLS AND CHILDREN.

Mary Howitt's Tales.

Who shall be Greatest,	Little Coin, Much Care
Which is the Wiser	Poplar Grove
Work and Wages	First Impressions
No Sense like Common Sense	My own Story
	The Clockmaker
Strive and Thrive	The Two Apprentices
Hope On Hope Ever	Peasant and Prince
Sowing and Reaping	

Mrs. Ellis's Tales.

The Minister's Family	Family Secrets
Somerville Hall	

Charlotte Elizabeth's.

Alice Beryden	Forsaken Home
Flower of Innocence	Female Martyr
Glimpses of the Past	Judah's Lion
Early Recollections	Judæa Capta

Miscellaneous.

Never Too Late	Scenes in Rome
Goldmaker's Village	Line upon Line
Lives of the Apostles	Christian Fragments
Willie Grant	Danger and Duty
How to Live	The Rollo Books
Love of the Spirit	Marco Paul's Travels
What's to be Done	

Mrs. Opie's Tales.

White Lies	Tales of Trials, &c.

Mrs. Hofland's Tales.

Integrity	Energy
Moderation	Self-Denial, &c.

With many others. New ones constantly received and for sale by SAXTON & KELT, 133 Washington st. my17

NEW SABBATH SCHOOL AND TEMPERANCE BOOKS, at JORDAN, SWIFT & WILEY'S, 121 Washington street—Miriam, or the Power of Truth, a Jewish Tale, with Introduction, by Rev J. Todd, 75c; Autobiography of a Reformed Drunkard, with 6 engravings, 37; The Wedding Days of Former Times, by Rev P. P. Hunt, with six engravings; Bible, the Young Man's Guide, 25; The Bible Companion, 25; Jesse Johnson and His Times, by Rev P. P. Hunt, with 6 engravings.

Just received and for sale at JORDAN, SWIFT & WILEY'S, 121 Washington, opposite Water st. my10

SALES ROOM OF THE INSTITUTION FOR THE BLIND, 152 Washington street, 3d door South of Milk street—Where may be found all the articles manufactured by the Blind, viz: Mattresses, Feather Beds, Chair, Pew and Couch Cushions, German Bolsters for Invalids, Coir and Manilla Entry Mats.

Old Mattresses cleansed and made over at short notice. Sofas and Stuffed Chairs repaired. Stools, Chairs, Settees, &c. seated with cane. All goods warranted and put at the lowest prices. Liberal discount made on large orders.

N. B. The profits of this establishment go to the Blind themselves, who ask not for charity nor for higher prices than other workmen. 3tis3tos ap19

VALUABLE RELIGIOUS BOOKS. Channing's Works, 6 vols; Richter's Best Hours; The Future Life; Sacred Paths, or Life in prospect of Immortality; Religious Consolation; Furness, Bickersteith, and Jay's Family Prayers; The Child in Heaven; The Divine Life, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introduction by Rev J. Freeman Clarke.

Published by JOSEPH DOWE, 22 Court street. my10 epis4t

WORCESTER'S CATECHISM, in three parts. Part First—Containing the Elements of Religion and Morality, designed for children.

Part Second—Consisting of Questions and Answers chiefly historical, on the Old Testament.

Part Third—Consisting of similar Questions and Answers on the New Testament, designed for children and young persons.

Compiled and recommended by the Ministers of the Worcester Association in Massachusetts. Eleventh edition.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. my10

THE ORIGINAL AND GENUINE

'ONE PRICE' STORE.

GEO. W. WARREN & CO.,

Importers, Jobbers and Retailers,

GRANITE STORE,

Opposite the Marlboro' Hotel,

192 WASHINGTON STREET.

WE would invite the attention of the public to our new stock of

RICH AND FASHIONABLE GOODS,

which far surpasses any, of our previous seasons, in variety, quality, and style; together with a very complete and extensive assortment of Foreign and Domestic Staple Goods.

Being the only Retailers in Boston who are Importers of

SHAWLS AND SILKS,

We are of course able to sell these articles much less than others who purchase this side, and have to pay an Importer's Profit. It is easy thing for all to advertise themselves as Importers, but if purchasers will take the trouble to examine the 'Imports,' which are always to be found in the daily papers on the arrival of every packet, they will learn who imports, and also who impose upon the public.

With particularizing the great variety of our

Shawls, Silks, Dress Goods, Linens, Woollens, White Goods, Domestic Goods, Mourning Articles, Fancy Articles, &c.

We will only say that we have every material for Ladies', Gentlemen's, or Children's Wearing Apparel, and a large assortment of

FURNISHING AND HOUSEKEEPING GOODS.

All of which will be marked as usual, AS LOW, OR LOWER than the same quality of goods can be bought elsewhere.

We like to have our customers visit as many other places as they may desire before calling upon us—for having the

Largest, Handsomest and best Lighted Store in the Union,

we feel that it will be our own fault, if we do not make ours the place to buy the right article at the right place.

ANOTHER FACT.

Customers have frequently remarked, on finding our prices so very low, that they had before supposed that in so large and splendid a Store we could not afford to sell our Goods so Cheap—forgetting entirely, that while our expenses are only three times the amount of the common average of stores, our sales are ten times as large. In fact, we can better afford to sell our goods, under our present system and present business, at 5 per ct. profit than at 12½ per cent. profit at our Old Stand.

MERCHANTS AND TRADERS

who buy for cash, or for credit A 1, will find this the place to lay in their stocks—and to all we say,

☞ *Come once and you will come again.* ☜

ap12—6w GEORGE W. WARREN & CO.

80 VOLUMES OF JUVENILES, published since last May, suitable for SUNDAY SCHOOL LIBRARIES.

Flowers for Children, Turns of Fortune, Kate and Lizzie, The Two Apprentices, Domestic Tales, The Farmer's Daughter, The Young Student, 3 vols, The Robins, Tales of the Saxons, Frank and Harry and Lucy, new editions, Picture and Verse Book, Stories for Children, I will be a Gentleman, I will be a Lady, Morton Family, Lost Child, Providence illustrated, Widow's Jewels, William Penn, Lives of Apostles, with plates, Mountain Cottage, &c., Fairy Cabinet, New Stories for Boys, New Stories for Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Cleaveland's Stories for Children, Allegories and Sacred Lessons, Allen Lucas, Great Secret Discovered, Child's Delight, Clever Stories, Oberlin's Memoirs, with additions, Energy, Facts for Boys, Family Pride, Beauties of American History, Adolphus and James, Frank Fairfield, Holland's Works, 6 vols, American Merchants, Uncle Barnaby, Keepsake Stories, Lessons without Books, Little Book of Knowledge, The World Before You, Little Stories for Little Folks, Lives of Children, Mother's Jewels, Oliver Cromwell, Rural Tales, Rhoda, Settlers in Canada, Story of Grace, Stories of the Revolution, Stories to Teach Me to Think, The Tamed and the Untamed, The Two Friends, Two Apprentices, White Lies, Wonders of Art, Goldmaker's Village, Beauties of French History, Illustrations of Humble Life, Jane Brush, My Own Story Book; with a large supply of Works suitable for Teachers' Libraries.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st.

*** J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, the most of which, with those above, can be sold at the low price of 25 to 30c per vol, neatly bound in cloth, gilt back.

Any Works taken and not found of suitable character may be returned and exchanged for others, or the money refunded.

A Catalogue of the standard books suitable for Parish Libraries can be had at our Store. my3

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev